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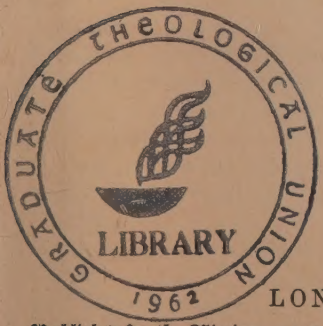
THE

FUTURE LIFE

A RELATION OF THINGS HEARD AND SEEN

BY

EMANUEL SWEDENBORG



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THE FUTURE LIFE.

1. In the Lord's discourse with His disciples concerning the consummation of the age, which is the last time of the church, He says, at the end of His predictions concerning its successive states of love and faith, "*Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth wail; and they shall see the Son of Man coming in the clouds of heaven with power and great glory; and He shall send forth his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from one end of heaven to the other.*" Matt. xxiv. 29, 30, 31 They who understand these words only according to the literal sense, believe that all these events will come to pass as they are literally described, at the final period which is called the last judgment; and therefore they imagine that the sun and moon shall be obscured, that the stars shall fall from heaven, that the sign of the Lord shall appear in heaven, that they shall see Him in the clouds, and angels with Him, having trumpets, and not only so but also—according to predictions in other parts of the Scripture—that the whole visible world will perish, and that afterwards a new heaven and a new earth will be created. This is the opinion which now prevails amongst the majority in the church; but they who entertain this opinion are not aware of the arcana which lie concealed in the minutest particulars of the Word; for in every part of it there is an internal sense, which treats, not of natural and worldly things, like those contained in the literal sense, but of spiritual and celestial things. This is the case not only as to the sense of several expressions taken together, but also as to every particular expression; for the Word is written by pure correspondents, in order that every particular expression may contain an internal sense. The nature of that sense is plainly shown in what has been said concerning it in the ARCANA CŒLESTIA, a summary of which may be seen in the explanation concerning the WHITE HORSE mentioned in the Apocalypse. The Lord's words in the passage above quoted are to be understood according to that sense. By *the sun*, which shall be darkened, is

signified the Lord with reference to Love; by *the moon*, the Lord with reference to Faith; by *the stars*, the knowledge of goodness and truth, or of love and faith; by *the sign of the Son of Man in heaven*, the appearing of Divine Truth; by *the tribes of the earth which shall wail*, all things of truth and goodness, or of faith and love; by *the coming of the Lord in the clouds of heaven with power and glory*, His presence in the Word, and revelation there; by *clouds*, the literal sense of the Word; by *glory*, the internal sense of the Word; and by *angels with a trumpet and a great voice*, the revelations of heaven, from which Divine Truth comes. Hence it is evident that the meaning of these words of the Lord is, that in the end of the church, when no love and consequently when no faith remains, the Lord will open the Word as to its internal sense, and reveal the arcana of heaven. The arcana which are revealed in the following pages treat of heaven and hell, and also of the life after death. The man of the church at this day has scarcely any knowledge of heaven and hell, or of his life after death, although they are all plainly described in the Word; indeed, many who are born within the church deny these things, and say in their hearts, "Who has ever come from thence to tell us?" Lest therefore such a secret denial, which prevails especially amongst those who have acquired such worldly wisdom, should also corrupt and infect the simple in heart and the simple in faith, it has been permitted me for thirteen years to associate with angels, and to converse with them as one man with another; and to see the things which are in the heavens, as well as those which are in the hells; and to describe them from experience, in the hope that ignorance may be enlightened, and incredulity dissipated. Such an immediate revelation is now made, because this is what is meant by the coming of the Lord.

THE LORD IS THE GOD OF HEAVEN.

2. It is necessary, first, to know who the God of heaven is, since all other things depend on this. In the universal heaven, no other God is acknowledged but the Lord alone. It is there said, as he himself taught, that *He is one with the Father;* that *the Father is in Him, and He in the Father;* that *whosoever seeth Him seeth the Father;* and that *everything which is holy proceedeth from Him.* John x. 30, 38; chap. xiv. 10, 11; chap. xvi. 13, 14, 15. I have frequently conversed with angels on this subject, and they have constantly said that in heaven they cannot distinguish the Divinity into three, because they know and perceive that the Divine principle is One, and that it is One in the Lord. They say also that members of the church who come from the world entertaining an idea of three Divine persons, cannot be admitted into heaven while this error retains a hold on their minds, because their thought wanders from one person to another, and it is not allowable there to think of three and confess one, because in heaven every one speaks as he thinks. Speech there is cogitative speech, or thought speaking; and therefore they who

distinguish the Deity into three persons, and conceive a separate idea of each, and do not concentrate that idea into one in the Lord, cannot be received when they leave this world; for in heaven there is a communication of the thoughts of all, and therefore if any one should enter there thinking of three and confessing one, he would be immediately discovered and rejected. It is to be noted, however, that all those who have not separated truth from goodness, or faith from love, are instructed in the other life, and receive the heavenly idea concerning the Lord, namely, that He is the God of the universe; but it is otherwise with those who have separated faith from life, by not living according to the precepts of a true faith.

3. They within the church who denied the Lord, and acknowledged only the Father, and confirmed themselves in that faith, are out of heaven; and since no influx from heaven, where the Lord alone is adored, reaches them, they are deprived by degrees of the faculty of thinking what is true on any subject whatever, and at length they either become mutes, or speak foolishly, and wander in and out as they walk, hanging down and dangling their arms as if they were deprived of all strength in the joints.* They who deny the Divinity of the Lord, and acknowledge only his Humanity, like the Socinians, are also out of heaven.† They are carried forwards a little towards the right, and let down into the deep, and are thus entirely separated from all others who come from the Christian world; but they who profess to believe in an invisible Divinity, which they call the animating principle [*Ens*] of the universe, from which all things existed, and who reject faith in the Lord, are taught by experience that they really believe in no God; because an invisible Divinity is like nature in its first principles, which is no object of faith and love, because it is no object of thought. These have their lot amongst those who are called naturalists. It is otherwise with those who are born out of the church, and are called Gentiles, of whom more will be said in the following pages.

4. All infants, of whom a third part of heaven consists, are initiated into the acknowledgment and faith that the Lord is their Father, and, afterwards, that He is the Lord of all, and therefore the God of heaven and earth. Infants grow up in the heavens, and are perfected by knowledge, until they reach angelic intelligence and wisdom, as will be seen in what follows.

5. That the Lord is the God of heaven cannot be doubted by

* This description may seem unnatural, and even puerile, to those who are new to the subject; but if such would reflect that even in this world the gait and gestures correspond in some measure (when not purposely concealed) to the thoughts and affections, they would not be surprised that this correspondence should be full and exact in a spiritual state of existence.

† This must be taken with the qualification applied to the Trinitarians above, viz.: that while such an error retains a hold on their minds, they cannot enter Heaven, properly so called, which is the abode of pure Truth; but if this error be merely the result of defective education, and not the consequence of a depraved heart, they will be instructed in the intermediate World, and will ultimately be happy.

the church, for He Himself taught that *all things of the Father are His*, Matt. xi. 27; John xvi. 15; chap. xvii. 2; and that *He hath all power in heaven and in earth*, Matt. xxviii. 16. He said *in heaven and in earth*, because He who rules heaven rules earth also, for the one depends upon the other. To rule heaven and earth, signifies, to receive from Him all the goodness which arises from love, and all the truth which is founded on faith, consequently all intelligence and wisdom, and thereby all happiness; in short, eternal life. The Lord taught this also when he said, "*He that believeth on the Son, hath eternal life; but he who believeth not the Son, shall not see life.*" John iii. 36. Again: "*I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.*" John xi. 25, 26. And, again: "*I am the way, the truth, and the life.*" John xiv. 6.

6. Certain spirits, during their life in the world, professed to believe in the Father, and had no idea of the Lord but as of another man. They did not believe, therefore, that he is the God of heaven, and were consequently permitted to wander about and inquire wherever they pleased, whether there is any other heaven than the Lord's. They sought for several days but found none. These were of that class of persons who make the happiness of heaven to consist in glory and dominion, and because they could not enjoy what they desired, and were told that heaven does not consist in such things, they were indignant, and wished to have a heaven in which they could domineer over others, and enjoy the glory of high station, as in the world.

THE DIVINITY OF THE LORD MAKES HEAVEN.

7. THE angels taken collectively are called heaven, because they constitute heaven; but still it is the Divine principle proceeding from the Lord, which flows-in with the angels, and is received by them, which makes heaven in general and in particular. The Divine principle proceeding from the Lord, is goodness arising from love, and truth founded on faith; so far, therefore, as they receive what is good and true from the Lord, they are angels, and in the same proportion they are heaven.

8. Every one in the heavens knows, believes, and even perceives, that he wills and does nothing of goodness from himself, and that he thinks and believes nothing of truth from himself, but from the Divine principle alone, and therefore from the Lord; and that the goodness and truth which proceed from himself, are not goodness and truth, because there is no life in them from the Divine principle. The angels of the inmost heaven clearly perceive, and are sensible of, the influx; and they seem to themselves to be in heaven in proportion as they receive it, because they are so far in love and faith, in the light of intelligence and wisdom, and consequently in heavenly joy. Since all these proceed from the Divine principle of the Lord, and the angels possess heaven in them, it is evident that the Divine principle of the Lord makes

heaven, and not the angels from anything properly their own. Hence it is that heaven, in the Word, is called *the habitation of the Lord*, and His *throne;* and that its inhabitants are said to be *in the Lord:* but how the Divine principle proceeds from the Lord, and fills heaven, will be shown in what follows.

9. The angels, by virtue of their wisdom, go still fa ther, and say, that not only everything good and true is from the Lord, but also the entire of life; and they confirm this by the consideration that nothing can exist from itself, but from something prior to itself; consequently that all things exist from a First Cause, which they call the very Essence of the life of all things; and that they subsist in like manner—because subsistence is perpetual existence —and that what is not continually kept in connection with the First Cause by intermediates, instantly perishes, and is altogether dissipated. They also say that there is only one Fountain of life, and that the life of man is a stream which would instantly cease to flow if it were not continually supplied from that fountain; that nothing proceeds from the Lord—the Sole Fountain of life—but Divine Goodness and Divine Truth, and that these affect every one according to his reception of them; thus, that heaven is in those who receive them in faith and life, but that they who reject or suffocate the Divine Goodness and Truth turn them into hell, because they turn good into evil, the true into the false, and therefore life into death. That the All of life is from the Lord they also confirm by the consideration that all things in the universe have reference to goodness and truth—the life of the Will of man, which is the life of his love, to Goodness, and the life of the Understanding of man, which is the life of his faith, to Truth—and since everything good and true comes from above, it follows that the All of life is also from above. Because the angels believe this, they refuse all thanks on account of the good which they do, and are indignant and withdraw themselves if any one attributes goodness to them; and they wonder how any one can believe that he is wise from himself, and that hè does good from himself. To do good for the sake of self, they say is not goodness, because it is done from self; but to do good for the sake of good, this they call goodness from the Divinity, and say that this good ess makes heaven, because this goodness is the Lord.

10. Spirits who, during their abode in the world, confirmed themselves in the belief that the good which they do, and the truth which they believe, are from themselves, or appropriated to them as their own (in which belief are all those who place merit in their good actions, and arrogate righteousness to themselves), are not received into heaven. The angels avoid them as stupid and as thieves; as stupid, because they continually look to themselves and not to the Divinity; and as thieves, because they rob the Lord of what is His. Such persons are opposed to the faith of heaven, which is that the Divine principle of the Lord received by the angels makes heaven.

11. They who are in heaven and in the church, are in the Lord, and the Lord in them, as He Himself teaches where He says, "*Abide in Me, and I in you; as the branch cannot bear fruit of*

itself unless it abide in the vine, so neither can ye unless ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John xv. 4, 5.

12. Hence it is evident that the Lord dwells in His own with the angels of heaven, and therefore that the Lord is the ALL IN ALL of heaven, since good from the Lord is the Lord with the angels, because what is from Him is Himself; and hence good from the Lord is heaven to the angels, and not anything proper to themselves.

THE DIVINE PRINCIPLE OF THE LORD IN HEAVEN IS LOVE TO HIM, AND CHARITY TOWARDS THE NEIGHBOUR.

13. THE Divine principle proceeding from the Lord is called in heaven Divine Truth, and the reason will appear as we proceed. This Divine Truth flows into heaven from the Lord out of his Divine love, for Divine Love, and Divine Truth derived from it, may be compared to the fire of the sun and the light proceeding from it; love being like the fire of the sun, and truth proceeding from love, like its light. Fire also, from correspondence, signifies love, and light, truth proceeding from love. Hence therefore the Divine Truth which proceeds from the Divine Love of the Lord, is, in its essence, Divine Goodness conjoined to Divine Truth; and because it is thus conjoined, it vivifies all things in heaven, as the heat of the sun, conjoined with light, fructifies all things on the earth in spring and summer. It is otherwise when heat is not conjoined with light, and when light is therefore cold, for then all things are torpid and lifeless. The Divine Goodness, which is compared to heat, is the goodness of love with the angels; and from the Divine Truth, which is compared to light, they receive this goodness.

14. The Divine principle in heaven, which makes heaven, is LOVE, because love is spiritual conjunction. Love conjoins the angels with the Lord and with each other; and their reciprocal conjunction by love makes them all appear in the Lord's sight as one. Besides, love is the very Essence of life with every one, and therefore life flows from love both with angels and men. That love is the origin of the inmost vital principle of man, must be obvious to every one who reflects; for he grows warm from its presence, cold from its absence, and from its privation he dies. It is also worthy of especial notice, that the quality of every one's life is the same as the quality of his love.

15. There are two distinct loves in heaven—love to the Lord, and love towards the neighbour. Love to the Lord pervades the inmost or third heaven, and love towards the neighbour the second or middle heaven: each proceeds from the Lord, and each makes heaven. The distinction between these two loves and also the manner in which they are conjoined, appears in heaven as in clear light, but in the world obscurely. In heaven, to love the Lord does not mean to love Him as to His person, but to love the goodness which proceeds from him; and to love goodness is to

will and to do good from love: in like manner to love the neighbour does not mean to love and associate with him as to his person, but to love truth which flows from the Word; and to love truth is to will and to do it. Hence it is evident that these two loves are distinct like goodness and truth, and that they are conjoined like goodness with truth; but these things are hard to be understood by men who are ignorant of the nature of love and goodness and of the true meaning of the term neighbour.

16. I have sometimes conversed with angels on this subject, and they expressed their wonder that men of the church do not know, that to love the Lord and to love their neighbour is to love the Good and the True, and to do them from the heart; for they might know that every one shows his love to another by willing and doing what he whom he loves wills, for this produces a return of love and mutual conjunction. To love another without doing his will produces no conjunction arising from reciprocal affection, and is, indeed, not to love. The church might also know that the good which proceeds from the Lord is his likeness, because He is in it; and that they who make goodness and truth the constituents of their life, by willing and doing them, become likenesses of him, and are conjoined to Him. To will is to love to do, and this the Lord teaches in the word, where he says, "*He that hath My commandments and doeth them, he it is that loveth Me, and I will love him, and make My abode with him.*" John xiv. 21: and again, "*If ye do My commandments, ye shall abide in My love.*" John xv. 10.

17. All experience in heaven testifies that the Divine principle proceeding from the Lord, which affects the angels, and makes heaven, is love; for all in heaven have forms corresponding to their love and charity: their beauty is ineffable, and love beams forth from their countenances, their speech, and the minutest things of their life; for from every angel, and from every spirit also, proceed spiritual spheres of life which surround them, and by which the quality of their affections is sometimes known at a considerable distance. These spheres flow from the affection, and thence from the thought, or from the love and faith of every one. Those which go forth from the angels are so full of love, that they affect the inmost life of all with whom they are present. I have sometimes perceived them, and have been so affected myself. That love is the principle from which angels derive their life, is also manifest, because every one in the other life literally turns himself according to his love. They who are in love to the Lord and the neighbour, turn themselves constantly towards the Lord; but they who are in the love of self, turn themselves constantly backwards from the Lord in every movement of the body; for, in the other life, spaces appear according to the states of the interiors of those who dwell there, and also the quarters they inhabit, which are not fixed as they are in the world, but are determined according to the aspect [or direction] of the faces of the inhabitants. Nevertheless it is not to be understood that the angels turn themselves to the Lord, for the Lord turns to Himself those who love to do the things which are from Him; but more

will be said on this subject when we come to treat of the Quarters in the other life.

18. The Divine principle of the Lord in the heavens is love, because love is the receptacle of all things in heaven, which are peace, intelligence, wisdom, and happiness; for love receives all things, even the most minute, which are in agreement with itself; it desires them, inquires after them, and readily imbibes them, because it is willing to be continually enriched and perfected. Man is aware of this, for his love as it were inspects and draws from his memory all things which are in agreement with it, and collects and arranges them in itself, and under itself—in itself, that they may be its own, and under itself, that they may be subservient to it; but all other things which are not in agreement, it rejects and exterminates. That every faculty for receiving truths congenial to itself, and the desire of conjoining them to itself, are inherent in love, is manifest also from those who are taken up into heaven; for although they may have been simple in the world, they come into angelic wisdom, and into the happiness of heaven, when amongst the angels; because they loved the good and the true for their own sake, and implanted them in their lives, and thus became capable of receiving heaven with all its ineffable perfections; but they who are in the love of self and the world, are not capable of receiving heaven with all its ineffable perfections. They who are in the love of self and the world, are not capable of receiving heavenly things; for they hold them in aversion, reject them, and flee away at their first touch and influx, and associate themselves with those in hell who are in loves similar to their own. Certain spirits, who doubted that such a faculty was inherent in heavenly love, and who desired to know the truth, were therefore let into a state of heavenly love—their opposing principles being temporarily removed—and were brought forward some distance where there was an angelic heaven, and from this place they told me that they perceived a more inward happiness than could be expressed by words, lamenting greatly that they must return to their former state. Others also were elevated into heaven, and in proportion to their more interior, or higher elevation, they entered intelligence and wisdom, so as to be enabled to perceive things which were incomprehensible to them before. Hence it is evident that love proceeding from the Lord, is the receptacle of heaven and of all things in heaven.

19. That love to the Lord and love to our neighbour comprehend all Divine truths, is evident from the Lord's own words, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*" Matt. xxii. 37—40. The law and the prophets are the whole Word, and all Divine Truth.

HEAVEN IS DISTINGUISHED INTO TWO KINGDOMS.

20. In heaven there are infinite varieties, no society nor any individual angel being exactly like another; but the whole is distinguished in a general, in a specific, and in a particular manner. In general, it is distinguished into two kingdoms; specifically, into three heavens; and in particular, into innumerable societies. We shall treat of each in their order.

The general distinctions are called kingdoms, because heaven is called *the kingdom of God.*

21. Some angels receive the Divine principle proceeding from the Lord more, and others less, inwardly. They who receive it more inwardly are called celestial angels, and they who receive it less inwardly are called spiritual angels; and hence it is that heaven is distinguished into two kingdoms, the Celestial Kingdom and the Spiritual Kingdom.

22. The angels who constitute the celestial kingdom receive the Divinity of the Lord more inwardly, and are therefore called inward, and also superior angels; and consequently the heavens which they constitute are called inward and superior heavens. They are called superior and inferior, because inward and outward things are respectively called so.

23. The love in which they who constitute the celestial kingdom are, is called celestial love; and the love in which they who constitute the spiritual kingdom are, is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity towards the neighbour. All good proceeds from love, for what any one loves he thinks good; therefore also the goodness of one kingdom is called celestial, and the goodness of the other spiritual. Hence it is evident that these two kingdoms are distinguished like the good arising from love to the Lord, and the good arising from charity towards the neighbour; and since the good arising from love is inward good, and the love of the Lord is inward love, therefore the celestial angels are inward angels, and are called superior.

24. The celestial kingdom is also called the Priestly kingdom of the Lord, and in the Word His *habitation;* and the spiritual kingdom is called His Regal kingdom, and in the Word His *throne.* The Lord was called Jesus in the world from the Divine-celestial, and Christ from the Divine-spiritual principle.

25. The angels in the Lord's celestial kingdom greatly excel the angels of His spiritual kingdom in wisdom and glory, because they receive the Divinity of the Lord more; for they are in love to Him, and are therefore nearer and more closely conjoined to Him. This is the character of the celestial angels, because they receive Divine truths immediately in the life, and not, like the spiritual, previously in memory and thought; so that they have them inscribed on their hearts; they perceive them and as it were see them in themselves, nor do they at any time reason concerning them whether they are truths or not. They are like those described in Jeremiah: "*I will put My law in their inward*

parts, and write it in their hearts. They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord. For they shall all know Me from the least unto the greatest," xxxi. 33, 34: and they are called in Isaiah, "*The taught of Jehovah,*" liv. 13. That they who are taught of Jehovah are they who are taught of the Lord, He Himself teaches in John, chap. vi. 45, 46.

26. It was said that the celestial angels possess wisdom and glory above the rest, because they receive Divine truths immediately in their life; for as soon as they hear them they will and do them, instead of storing them up in their memory and afterwards thinking whether they are truths or not. All who are of such a character know instantly, by influx from the Lord, whether the truth which they hear is truth; for the Lord flows-in into the will of man directly, but into his thought indirectly through his will; or, what is the same thing, the Lord flows-in directly into goodness, and indirectly through goodness into truth; for that which belongs to the will and thence is carried into action is called goodness, but that which belongs to the memory and thence to the thought is called truth. All truth indeed is turned into goodness, and implanted in the love, as soon as it enters the will; but so long as truth remains merely in the memory and thence in the thought, it does not become good, nor does it live, nor is it appropriated to man; for man is man first from the will and then from the understanding, and not from the understanding separate from the will.

27. Such being the distinction between the angels of the celestial kingdom and those of the spiritual kingdom, they do not dwell together, nor associate with each other; but there is communication between them by intermediate angelic societies, which are called celestial-spiritual, and through them the celestial kingdom flows into the spiritual. Hence it is, that although heaven is divided into two kingdoms, they still make one, for the Lord always provides intermediate angels, by whom communication and conjunction are effected.

28. Since the angels of both kingdoms are treated of at large in the course of this work, it is needless to be more particular here.

THERE ARE THREE HEAVENS.

29. THERE are three heavens, perfectly distinct from each other: the inmost or third, the middle or second, and the lowest or first heaven. They follow in order, and are mutually related, like the loftiest part of man, which is called the head, his middle part, or body, and his lowest part, or feet; and like the upper, middle, and lowest stories of a house. The Divine principle which proceeds and descends from the Lord is classified in like manner; and from this arises the necessity of heaven being threefold.

30. The interiors of man, which belong to his intellectual mind [*mens*], and of his natural mind [*animus*], are also arranged in the same order, and consist of an inmost, a middle, and a lowest; for at the creation of man, all things belonging to Divine Order were

implanted in him, so that he was made Divine Order assuming a form, and thence a heaven in miniature. On this account man communicates with the heavens, as to his interiors, and becomes an angel after death, either of the inmost, the middle, or the lowest heaven, according to his reception of Divine goodness and truth from the Lord, during his life in the world.

31. The Divine principle which flows-in from the Lord, and is received in the third or inmost heaven, is called celestial, and consequently the angels there are called celestial angels: that which is received in the second or middle heaven, is called spiritual, and hence the angels there are called spiritual angels; and that which is received in the lowest or first heaven, is called natural; but since the natural of that heaven is not like the natural of the world—for it has a spiritual and celestial within it—therefore that heaven is called spiritual-natural and celestial-natural, and the angels there, spiritual-natural and celestial-natural angels. They who receive influx from the second or middle heaven, which is the spiritual heaven, are called spiritual-natural; and they who receive influx from the third or inmost heaven, which is the celestial heaven, are called celestial-natural. The spiritual-natural and the celestial-natural angels are distinct from each other, but still they constitute one heaven, because they are in the same degree.

32. There is in each heaven an Internal and an External. They who are in the internal, are called internal angels; and they who are in the external, are called external angels. The external and internal in the heavens, correspond to the will and the intellect in man; the internal to the will, and the external to the intellect. Everything belonging to the will has its intellectual, for one does not exist without the other. The will may be compared to flame, and the intellect to the light derived from it.

33. It is worthy of especial notice, that the interiors of the angels determine what heaven they are in; for the more their interiors are open to the Lord, the more inward is the heaven in which they dwell. There are three degrees of the interiors with every one, whether angel, spirit, or man. They in whom the third degree is open, are in the inmost heaven; they in whom the second degree is open, are in the middle heaven; and they with whom only the first degree is open, are in the lowest heaven. The interiors are opened by the reception of Divine Goodness and Divine Truth. They who are impressed with Divine Truths, and admit them directly into their life, and thus will and do them, are in the inmost or third heaven; but they who do not admit Divine Truths directly into their will, but into their memory first, and from the memory into the understanding, and thence will and do them, are in the middle or second heaven; whilst they who live according to the rules of morality, and believe in a Divine Being, without any particular concern about being instructed, are in the lowest, or first heaven. Hence it is evident, that the states of the interiors make heaven, and that heaven is within every one, and not out of him, as the Lord also teaches, where He says, "*The kingdom of God cometh not with observation:*

neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." Luke xvii. 20, 21.

34. All perfection increases towards the interiors, and decreases towards the exteriors, because interior things are nearer to the Divine principle, and in themselves purer; but exterior things are more remote from the Divine principle, and in themselves grosser. Angelic perfection consists in intelligence, wisdom, love, and every good, and in happiness derived from these, but not in happiness without them, for without them happiness is outward, and not inward. Since the interiors of the angels of the inmost heaven are open in the third degree, their perfection immensely exceeds that of the angels in the middle heaven, whose interiors are open in the second degree; and in like manner the perfection of the angels of the middle heaven exceeds that of the angels of the lowest heaven.

35. In consequence of this difference, an angel of one heaven cannot enter-in to the angels of another heaven; in other words, no one can ascend from a lower heaven, nor descend from a higher heaven; for whoever ascends from a low to a higher heaven is seized with painful anxiety, nor can he see those who dwell there, and still less can he converse with them; while he who descends from a higher to a lower heaven, is deprived of his wisdom, stammers in his speech, and is filled with despair. Some angels of the lowest heaven, who were not as yet instructed that heaven consists in the interiors of the angels, believed that they should come into a higher degree of heavenly happiness if they were introduced into a heaven of superior angels, and therefore they were permitted to enter; but when they were there they saw no one, notwithstanding their searching about, although a great multitude was present; for the interiors of the strangers were not opened in the same degree as the interiors of the angels who inhabited that heaven, and consequently neither was their sight. In a short time after their entrance they were seized with anguish of heart so intense, that they scarcely knew whether they were alive or not; and therefore they speedily returned to the heaven from which they came, rejoicing that they were again with their own [associates], and promising that they would no longer desire higher things than were in agreement with their life. I have also seen angels let down from a higher heaven, who were so entirely deprived of their wisdom in consequence, as not to know the nature of their own heaven; but it is otherwise when the Lord, as is frequently the case, elevates any angels from an inferior heaven into a superior one, that they may see its glory; for then they are previously prepared, and encompassed with intermediate angels, by whom the communication is effected. Hence it evident that the three heavens are quite distinct from each other.

36. They who are in the same heaven are capable of associating with every one there, and the delights of their association depend upon the affinities which the goodness of each has to that of their associates; but of this more will be said shortly.

37. Although the heavens are so distinct that the angels of one

heaven cannot associate with the angels of another, still the Lord conjoins them all by direct and indirect influx: by direct influx from Himself into all the heavens, and by indirect influx from one heaven into another; and thus He accomplishes His purpose, that the three heavens may be one; that all may be in connection from first to last, and that nothing may be unconnected; for whatever is not connected by intermediates with THE FIRST CAUSE, cannot exist, but is dissipated and falls to nothing

38. They who are unacquainted with the nature of Divine order as regards degrees, cannot comprehend in what manner the heavens are distinct, nor even what is meant by the internal and external man. The generality of mankind have no other notion concerning interior and exterior, or superior and inferior things, than as of something continuous, extending from what is purer to what is grosser: whereas interior and exterior things are not continuous from each other, but correspond. Degrees are of two kinds, continuous and not continuous. Continuous degrees may be compared to the degrees of light from flame to obscurity; or to the degrees of vision from light to shade; or to the degrees of the purity of the atmosphere from the earth upward. These degrees are determined by *distances;* whereas degrees not continuous, but corresponding, differ from each other like things prior and posterior; like cause and effect, and like that which produces and that which is produced. An attentive observer will discover, that in all created things whatsoever, and in every part of them, degrees of such a kind exist that from one is produced another, and from that a third, and so forth. They who do not learn these degrees, can by no means understand the distinctions of the heavens, nor the distinctions between the inward and outward faculties of man; neither do they understand the distinction between the spiritual world and the natural world; nor between the spirit of man and his body; nor, consequently, what correspondences and representations are, nor from whence they arrive; nor what is the nature of Influx. Sensual men do not perceive these distinctions, for they suppose all increase and decrease, even with respect to corresponding degrees, to be continuous; and hence they are unable to conceive of what is spiritual in any other way than as of something natural, highly purified. On this account also they are far removed from intelligence.

39. It is allowed me, in conclusion, to refer to a certain arcanum concerning the angels of the three heavens, which never before entered the human mind, because no one has hitherto understood the nature of degrees. In every angel, and also in every man, there is an inmost or supreme degree, or an inmost and supreme *somewhat*, into which the Divine principle of the Lord first or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order in the angel or man. This inmost or supreme [principle] may be called the Lord's entrance to angel's and men, and also His especial dwelling-place in them. By virtue of this inmost or supreme [principle] man is man, and is distinguished from brute animals, which do not possess it; and hence it is that man is capable, as

regards all the interiors of his rational and natural mind, of being elevated by the Lord to Himself; and of believing in Him, loving Him, and thus seeing Him; and that he is able to receive intelligence and wisdom, and to speak from reason. Hence also he lives for ever: but the arrangements and provisions which are made by the Lord in this inmost [principle] do not flow openly into the perception of any angel, because they are above his thought, and exceed his wisdom.

40. These are general truths respecting the three heavens, but in what follows we shall speak of each heaven in particular.

THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES.

41. THE angels of each heaven are not all together in one place, but are distinguished into higher or lower societies, according to the differences of their love and faith. They who are in similar good form one society. There is an infinite variety of goodness in the heavens, and the quality of every angel is determined by his own goodness.

42. The angelic societies in heaven are also distant from one another, according to the general and specific differences of their goodness; for in the spiritual world distances originate solely in differences of the state of the interiors, and consequently, in the heavens they arise from differences in the state of love. Angels who differ much are far apart, and they who differ little are near, for similarity brings them together.

43. All in one society are distinctly arranged according to the same law. They who are more perfect, that is, who excel in goodness, and therefore in love, wisdom, and intelligence, are in the middle; and they who excel less are towards the circumference, and are distant according to the degree in which their perfection diminishes. This arrangement may be compared to light decreasing from its centre to its circumference. They who are in the midst are in the greatest light, and they who are towards the circumference are in less.

44. They who are of like dispositions are, as it were, spontaneously associated; for with those who resemble themselves they feel as with their own [relations or friends], and at home, but with others they feel as with strangers, and abroad. When they are with those who are like minded, they are also in freedom, and consequently in the full delight of their life.

45. Hence it is evident that all those in the different heavens are associated by goodness, and distinguished according to its quality: nevertheless, it is the Lord, the source of all good, who thus arranges angelic associations, and not the angels themselves. He leads them, joins them together, arranges them, and keeps them in freedom, so far as they are in goodness; and thus He preserves every one in his own love, faith, intelligence, and wisdom, and consequently in happiness.

46 All who are in similar degrees of goodness know each other, just as men in the world know their kindred, relations, and

friends, although they never saw them before; because there are no kindreds, relationships, and friendships in the other life but what are spiritual—that is, but what arise from love and faith. It has been permitted me to see this for some time when in the spirit, withdrawn from the body, and in company with angels. On such occasions, I have seen some of them who seemed as if they had been known to me from infancy, but others seemed altogether unknown to me. They who seemed known to me from infancy, were such as were in a state similar to the state of my spirit, but they who were unknown were in a dissimilar state.

47. There is a general similarity of countenance among the angels who form one society, but they differ individually. The nature of a general likeness, nevertheless, which admits of variations in each individual, may in some measure be understood from examples in the world. It is well known that every race of people have some common resemblance in the face and eyes, by which they are known and distinguished from others; and still more one family from another; but this is more perfectly the case in the heavens, because there all the inward affections appear and shine forth from the face; for in heaven the face is the external and representative form of those affections. A countenance not corresponding with the affections cannot exist in heaven. It has also been shown to me in what manner the general resemblance is varied in the individuals of one society. There appeared to me a face like that of an angel, which was varied according to the affections of goodness and truth, as they exist with those who are in one society. These variations continued a long time, and I observed that the same general countenance continued as the common basis, and that the rest of the faces were only derived from it. By means of this face also were shown to me the affections of the whole society, according to which the faces of all the individuals of the society are varied; for, as has been just observed, the faces of angels are the forms of their interiors, and consequently of their affections, which are based on love and faith.

48. On this account it is, that an angel who excels in wisdom sees the quality of another instantly from his face; for no one in heaven can possibly conceal his interiors under an assumed countenance, and it is absolutely impossible for him to lie and deceive by cunning and hypocrisy. It occasionally happens that hypocrites insinuate themselves into societies, having learned to conceal their interiors, and to compose their exteriors so as to appear in the form of the goodness in which the members of the society are, and thus to feign themselves angels of light; but they cannot remain there long, for they begin to feel inward anguish, to be tortured, to grow black in the face, and to become as it were half dead, in consequence of the contrariety of the life which flows in and operates [upon them]; so that they quickly cast themselves down into the hell inhabited by their companions, and no longer desire to ascend. These are they who are meant by the man found amongst the guests, who had not on a wedding garment, and was cast into outer darkness, Matt. xxii. 11, and following verses.

49. All the societies of heaven communicate with each other, though not by open intercourse, for few depart out of their own society into another, because to go out from their own society is like going out of themselves, or out of their own life, and passing into another, which is not so agreeable: nevertheless all communicate by an extension of the sphere which proceeds from every one. The sphere of the life is the sphere of the affections which have their origin in love and faith. This sphere diffuses itself far and wide into the surrounding societies; its extent increases as the affections are more inward and perfect, and the angels are intelligent and wise in proportion to this extension. They who are in the inmost heaven, and in the midst of it, diffuse their sphere through the universal heaven, and hence there is a communication of all heaven with every one, and of every one with all; but this diffusion will be treated of more fully when we speak of the heavenly form according to which the angelic societies are arranged, and also where we treat of the wisdom and intelligence of the angels; for all diffusion of the affections and thoughts proceeds according to that form

50. It was said above, that there are larger and smaller societies in the heavens; the larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds. There are some angels also who live separately, as it were in separate houses and families; but although they live so dispersed, they are still arranged in order like those who are in societies, the wiser being in the middle, and the more simple in the boundaries. These are more immediately under the Divine view and guidance, and are the best of angels.

EVERY SOCIETY IS HEAVEN IN A LESS FORM, AND EVERY ANGEL IS HEAVEN IN THE LEAST FORM.

51. Every society is heaven in a less form, and every angel is heaven in the least form, because the goodness arising from love and faith make heaven, and that goodness is in every society of heaven, and in every angel of every society. It matters not that this goodness is everywhere different and various, for still it is the good of heaven, and its varities only cause the quality of heaven to vary correspondingly. It is therefore said of any one when he is elevated into any society of heaven, that he is, "*gone to heaven;*" and of its inhabitants, that they are in heaven, and every one in his own heaven. This is known to all who are in the other life, and therefore they who stand without or beneath heaven, and look from a distance at the abodes of angelic societies, say that heaven is *here*, or *there*. The case may be compared with that of lords, officers, and attendants, in one royal palace or court, who, although they live separately in their own respective apartments or chambers, one above and another below, are still all in one palace or court, ready to serve the king in their several capacities. This will illustrate the meaning of the Lord's words, "*In My Father's house are many mansions,*" John xiv. 2; and will explain

what is meant by the *habitations of heaven*, and by the *heavens of heavens* in the prophets.

52. Every society is heaven in a less form, because every society is in a heavenly form like that of the universal heaven; for in all heaven they who excel the rest are in the middle, and they who excel less are around them, even to the boundaries, in a gradually decreasing order, as was shown in the preceding chapter, n. 43. The Lord also leads all in the universal heaven as if they were one angel, and in like manner he leads those who are in every society, and hence an entire angelic society sometimes appears as a single angel, which I have seen by the Lord's permission. When the Lord himself appears in the midst of the angels, He does not appear encompassed by a multitude, but as One Person, in an angelic form; and hence it is that the Lord in the Word is called an *angel*, and also that an entire society is so called; for Michael, Gabriel, and Raphael, are nothing but angelic societies, which are so named from their functions.

53. As an entire society is heaven in a less form, so every angel is heaven in the least form; for heaven is not out of an angel, but within him, because his interiors, which belong to his mind, are arranged in the form of heaven, and are thus adapted to the reception of all things of heaven which are without him. These he receives according to the quality of the goodness which is in him from the Lord, and hence every angel is a heaven.

54. It can in no case be said that heaven is without or around any one, but that it is within him; for every angel receives the heaven which is around him according to the heaven which is within him; and this plainly shows how much they are deceived who believe that to go to heaven is to be elevated amongst angels, without any regard to the quality of the inward life, and thus that heaven may be conferred on any one by an act of unconditional mercy; when the truth is, that if heaven is not within us, nothing of the heaven which is around can flow in and be received. Many spirits indeed think otherwise, and some have been taken up into heaven in consequence; but their inward life being contrary to the life of angels, they grew blind in their intellect, and at last became like idiots, and were tortured in their will until they behaved like madmen. In a word, they who go into heaven after having lived evil lives, gasp for breath, and writhe about like fish taken out of the water into the air; or like animals in the ether of an air pump, after the air has been exhausted; and hence it is evident that heaven is not out of us, but within us.

55. Since all receive the heaven which is around them according to the quality of the heaven which is within them, therefore they receive the Lord in the same manner, because the Divine principle of the Lord makes heaven; and, consequently, when the Lord manifests himself in any society, He appears there according to the quality of the goodness in which the society is, and therefore not the same in one society as in another; but this dissimilarity is not in the Lord, but in those who see Him according to their own good. The angels are affected also at the sight of the Lord according to the quality of their love; for they who

love him most inwardly, are most deeply affected; and they who love him less are less affected; whilst the evil, who are out of heaven, are tormented at His presence. When the Lord appears in any society, he appears there as an angel; but He is distinguished from other angels by the Divine principle which shines through Him.

56. Heaven exists wherever the Lord is acknowledged, believed in, and loved; and variety of worship arising from variety of goodness in different societies is not detrimental but advantageous; for the perfection of heaven results from that variety. It is difficult to explain intelligibly how the perfection of heaven is the result of variety, unless we call in the aid of some expressions familiar to the learned; but by their help we may unfold how a perfect ONE is formed by the consent of various parts. Every single thing (*unum*) is composed of various parts, for a single object (*unum*) which is not composed of various parts is not anything, because it has no form, and consequently no quality; but when a single object is composed of various parts, arranged in a perfect form, in which each part is joined to the rest in harmonious agreement, then it is perfect. Now, heaven is a single object composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms; and it is evident that all perfection results from the harmony of varieties, when we consider all the beauty, pleasantness, and delight which affect both the sense and the mind (*animus*); for they exist and flow from no other source than the concert and harmony of many concordant and harmonious parts, either coexistent or successive, and not from one thing alone: hence it is proverbially said that "*variety is charming*," and it is known that the charms of variety depend upon its quality. From these considerations it may be seen how perfection results from variety, even in heaven; for the objects of the natural world are like a mirror, which shadows forth the objects of the spiritual world.

57. Whatever is said respecting heaven may be said concerning the church, for the church is the Lord's heaven upon earth. The church, like heaven consists of many [societies], and yet each is called a church, and is a church, so far as love and faith rule in it; and here also the Lord makes unity from variety, and of many churches one: and whatever is said of the church in general may be said of each member of the church in particular, for the church is within man, and not out of him; and every man in whom the Lord is present in love and faith is a church. Again: whatever is said concerning an angel in whom heaven is, may be said concerning a man in whom the church is, for he is a church in the least form, as an angel is heaven in the least form; indeed it may be said that a man in whom the church is, is a heaven equally with an angel, for man was created that he might go to heaven and become an angel; and therefore he who receives good from the Lord is a man-angel. And here it may be expedient to mention what man has in common with angels, and what he has more than angels. *Man, in common with angels*, has his interiors formed after the image of heaven, and becomes an

image of heaven in proportion as he is in love and faith: but *it is peculiar to man* that his exteriors are formed after the image of the world, and that in proportion as he is in goodness, the world within him is subordinate to the heaven within him, and serves it; and that in such case the Lord is present with him in both, as in His own heaven; for he is everywhere in His own Divine Order, because God is Order.

58. We may observe, in conclusion, that he who has heaven in himself, has it not only in his greatest or general principles, but also in the least or most particular; and that the least things in him are an image of the greatest. This results from the principle, that every one is his own love, and is of the same quality as his ruling love; for the ruling love flows into and arranges the most minute particulars, and everywhere produces a likeness of itself. The ruling love in heaven is love to the Lord, because there the Lord is loved above all things, and is the ALL IN ALL. He flows into all and each of the angels, arranges them, and impresses on them a likeness of Himself, and thus provides that where He is, there is heaven. Hence an angel is heaven in the least form, a society is heaven in a greater form, and all the societies taken together are the universal heaven. That the Divine principle of the Lord makes heaven, and that it is the All in all there, may be seen above, n. 7 to 12.

THE UNIVERSAL HEAVEN, VIEWED COLLECTIVELY, RESEMBLES ONE MAN.

59. IT is an arcanum not yet known in the world, that heaven, viewed collectively, resembles one man; but in the heavens it is most perfectly known; and to know it, together with the specific and most minute things which relate to it, is the most exalted subject of the intelligence of angels; for on this knowledge many things depend which would not otherwise enter distinctly and clearly into their ideas. Since the angels know that all the heavens, and heavenly societies, resemble one man, therefore they call heaven the GRAND and DIVINE MAN, and they call it Divine, because the Divine principle of the Lord makes heaven; see above, n. 7 to 12.

60. They who have not a just idea of spiritual and celestial things, are unable to conceive that the human form is the type and exemplar of their arrangement and conjunction; for they imagine that the terrestrial and material things, which compose the lowest nature of man, are what make man, and that man is not man without them; although in reality man is not man by virtue of those things, but because he can understand Truth and will Good, for these spiritual and celestial things are what make man. Besides, it is generally known, that the quality of the understanding and the will is the quality of the man; and it might also be known that the material body is formed to serve the will and understanding in the world, and to act in conformity with them in the lowest sphere of nature. For this reason the body

has no activity of itself, but is put in action altogether by the understanding and will; so that whatever a man thinks, he utters with the tongue and mouth, and whatever he wills, he performs with the body and its members, and thus understanding and will are the agent, and not the body of itself. Hence it is evident, that man's intellectual and voluntary principles are what make him man, and that they are in a human form, because they act in the most minute things of the body, as what is internal acts on what is external; and therefore, by virtue of these faculties, man is called an internal and spiritual man; and heaven itself is such a man, in the greatest and most perfect form.

61. Such is the angelic idea concerning man, and therefore the angels never attend to the mere bodily actions; but to the intention which prompts them; for they call the will or intention the man himself, and the understanding also, so far as it acts in unity with the will.

62. The angels do not see heaven in the whole complex in the form of a man, for the universal heaven does not fall under the view of any one of them, but they occasionally see remote societies, consisting of many thousands of angels, as one, in such a form; and from a society, as from a part, they conclude concerning the whole, which is heaven; and this conclusion is a just one, because in the most perfect form, and in each general division or member of it, the whole is as the parts, and the parts as the whole; and the only difference between them is that they differ in magnitude.* Hence the angels say, that the universal heaven in the sight of the Lord is like a single society as seen by them, because the Divine principle, from the inmost and supreme, beholds all things.

63. Such being the constitution of heaven, it is ruled by the Lord as one man, and thence as a single object; for it is well known, that although man consists of an innumerable variety of things, such as members, organs, and viscera; and their subdivisions, fibres, nerves, and blood-vessels—still the man, when he acts, acts as a One Person. Such also is heaven under the government and leading of the Lord.

64. All these various things act in unity in man, because there is nothing whatever in him which does not contribute in some measure to the common good, and perform some use. The whole is useful to its parts and the parts are useful to the whole; for the whole consists of the parts, and the parts constitute the whole, and therefore they provide for each other, have a mutual relation, and are conjoined in such a form, that all, both generally and individually, have reference to the whole and its good; and hence it is that they act in unity. Associations in heaven are similar, for all are joined together there according to their uses, and therefore they who do not perform some use to the community, are cast out of heaven as heterogeneous. To be of

*This may be illustrated by the configuration of salts of the same species: thus, for example, whether they consist of parts of a triangular, hexagonal, cylindrical, or any other form, it is well known that the minutest particles of those parts are of the same figure.

use is to desire the welfare of others, for the sake of the common good; and not to be of use is to desire the welfare of others, not for the sake of the common good, but for the sake of self. They who act thus, love themselves above all things; but they who seek the common good or the good of others, love the Lord above all things; and hence it is that they who are in heaven act in unity, not from themselves, but from the Lord; for they regard Him as the One only Source of all things, and His kingdom as the community, the good of which is to be sought. This is meant by the Lord's words, "*Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you,*" Matt. vi. 33; where His righteousness denotes His good. Those in the world who love the good of their country more than their own, and the good of their neighbour as their own, love and seek the kingdom of the Lord in the other life, for there the kingdom of the Lord stands instead of their country; and they who love to do good to others, not for the sake of self, but for the sake of good, love their neighbour, for in the other life good is the neighbour. All such are in the GRAND MAN, that is, in heaven.

65. Since the universal heaven resembles one man, and is a divine-spiritual man in the greatest form, even as to figure, therefore heaven is distinguished, like man, into members and parts, and they are named like the members and parts of man. The angels know in what member each society is, and say, that one society is in the head, or some province of the head; another in the breast, or some province of the breast; another in the loins, or some province of the loins; and so forth. In a general point of view, the highest or third heaven forms the head down to the neck; the middle or second heaven forms the breast down to the loins and knees; and the lowest or first heaven forms the legs and feet down to the soles, and also the arms down to the fingers; for the arms and hands are ultimates of man, although at the sides. Hence it is further evident why there are three heavens.

66. The spirits who are beneath heaven, are greatly surprised when they hear and see that heaven is beneath, as well as above; for they believe, with men in the world, that heaven is above only, and do not know that the situation of the heaven is like that of the members, organs, and viscera in man, some of which are above, and some beneath; and that it is like the situation of the parts in each member, organ, and viscus, some of which are within, and some without. Hence they have confused ideas concerning heaven.

67. These things are necessary to be known concerning heaven as the GRAND MAN, in order that what follows may be clearly comprehended; for without them no distinct idea can be conceived of the form of heaven, nor of the conjunction of the Lord with heaven, nor of the conjunction of heaven with man, nor of the influx of the spiritual world into the natural, and none whatever concerning correspondence. These, in their order, are to be the subjects of the following pages, and therefore these introductory remarks are made for the purpose of throwing light upon them.

EVERY SOCIETY IN THE HEAVENS RESEMBLES ONE MAN.

68. It has sometimes been permitted to me to see that every society of heaven resembles one man, and is in the human form. Many spirits, who knew how to assume the appearance of angels of light, once insinuated themselves into one of the heavenly societies, for they were hypocrites; and when they were being separated from the angels, I saw that the entire society appeared as one indistinct mass; but afterwards it gradually assumed a human form, at first obscure, and at length clearly defined. They who were in that man, and composed him, were in the goodness of that society; but the rest, who were not in that man, and did not compose him, were hypocrites, who were rejected, but the others were retained, and thus they were separated. Hypocrites speak well and do well, but have regard to themselves in everything. They talk like angels about the Lord, and heaven, and love, and heavenly life; and they also do well, that they may appear to be the same in action as they are in speech; but they think otherwise, for they believe nothing, and wish no good to any but themselves: when they do good, therefore, it is for the sake of themselves, and if it be for the sake of others, it is only that they may be seen, and thus it is still for the sake of themselves.

69. It has also been permitted me to see that an entire angelic society appears as One Being in a human form, when the Lord is visibly present amongst them. There once appeared to me on high, towards the east, a sort of reddish white cloud, encompassed with little stars, which descended, and in its descent became gradually more lucid, until at length it assumed a perfect human form. The little stars which encompassed the cloud were angels, who appeared like stars by virtue of light from the Lord.

70. It is to be observed, that although all who are in one heavenly society, when seen collectively appear as One Being in a human form, still the form of each society differs; and they differ like the faces of different individuals of the same family, for the reason assigned at n. 47, because they vary according to the varieties of goodness in which they are; for the goodness determines the form. The societies which are in the centre of the inmost or highest heaven, appear in the most perfect and most beautiful human form.

71. It is worthy of remark, that in proportion to the numbers in any society of heaven, and to their unity of action, the form of the society is more perfectly human; for variety, arranged in a heavenly form, produces perfection, as was shown above, n. 56; and numbers produce variety. Every society of heaven, also, increases in number daily, and as it increases, it becomes more perfect; and from its perfection the universal heaven becomes more perfect, because heaven is composed of societies. Since increasing numbers make heaven more perfect, it is evident how much they are deceived, who believe that heaven will be closed when it becomes full. On the contrary, heaven will never be

closed, for the greater its fulness, the greater its perfection; and therefore the angels desire nothing more earnestly than to receive new-comers.

72. Every society, taken collectively, appears in the human form, because the universal heaven is in that form, as was shown in the preceding chapter; and because, in the most perfect form, which is the form of heaven, the parts bear the likeness of the whole, and the least reflects the greatest. The lesser constituents and parts of heaven are the societies of which it is composed, and that these are heavens in a less form, may be seen above, n. 51 to 58. This similitude is perpetual, because in the heavens the good of all originates from one love, and consequently has one origin. The one love, in which the good of all in heaven originates is love to the Lord derived from the Lord, and hence it is, that the universal heaven is a likeness of Him in general, every society less generally, and every angel His individual likeness. See also what was said above on this subject, n. 58.

HENCE EVERY ANGEL IS IN A PERFECT HUMAN FORM.

73. In the two preceding chapters it was shown that heaven viewed as a whole resembles one man, and in like manner every society in heaven; and from the chain of causes adduced there, it follows that every angel also is in a human form. As heaven is a man in the greatest form, and a society of heaven is a man in a less form, so is an angel a man in the least form; for in the most perfect form, which is the form of heaven, there is a likeness of the whole in every part, and a likeness of every part in the whole. This likeness exists because heaven is a communion; for all heaven communicates its own influence to every angel, and every angel receives all that is his from that communion. Thus an angel is heaven in the least form, because by this intimate communion he is a recipient of all heavenly things. This too was shown above in its proper article. In proportion as man receives heaven, he also is an angelic receptacle, a heaven, and an angel, see above, n. 57. This is described in the Apocalypse in these words: "*He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man, that is, of an angel,*" xxi. 17. In this passage *Jerusalem* is the Lord's church, and, in a more eminent sense, heaven; the *wall* is truth which protects it from the assault of falsities and evils; *a hundred and forty-four* denotes the sum of all truths and goods; *measure* denotes its quality; *man* is the subject of all these spiritual conditions, and therefore heaven is in him; and since an angel is also a man by virtue of the same conditions, therefore it is said, *the measure of a man, that is, of an angel.* This is the spiritual sense of these words, and, without that sense, who could understand what is meant by the wall of the holy Jerusalem being "*the measure of a man, that is, of an angel?*"

74. But to proceed to experience. I have seen a thousand times that angels are human forms, or men; for I have conversed with them as man with man, sometimes with one alone, and

sometimes with many in company, nor did I discover in their form anything different from that of man. I have sometimes wondered that this was the case, and lest it should be said that it was a fallacy, or visionary fancy, it has been granted me to see them when I was in a state of full wakefulness, in the exercise of every bodily sense, and in a state of clear perception. I have also frequently told them that men in the Christian world are in such gross ignorance concerning angels and spirits, as to believe them to be minds without forms, or mere thinking principles, and have no other idea concerning them but as something ethereal which has life; and since they thus ascribe to spirits nothing human except a thinking principle, they believe that they cannot see, because they have no eyes; nor hear, because they have no ears; nor speak, because they have neither mouth nor tongue. The angels replied, "That they know such a belief exists with many in the world, and that it is a prevailing belief amongst the learned, and also, to their astonishment, amongst the clergy." They assigned as a reason for this, "That the learned, who have been distinguished leaders in literature, and who first broached such ideas concerning angels and spirits, thought of them from the sensual principles of the external man; and that they who think from those principles, and not from interior light and the general ideas implanted in every one, must of necessity adopt such fictions, because the sensual principles of the external man can comprehend nothing but what is in nature, not what is above nature, and consequently nothing whatever relating to the spiritual world. They added that from these authorities, as guides, a false mode of thinking concerning angels was communicated to others, who did not think for themselves, but from their leaders; and that they who first think from others, and adopt such thoughts as principles of faith, reviewing them afterwards in their own understanding, can with difficulty recede from them, and are therefore frequently confirmed in them." The angels said further, "That the simple in faith and heart do not entertain such an idea concerning angels, but think of them as heavenly men; because they have not extinguished, by learning, that which is implanted in them from heaven, neither can they conceive of anything without a form; hence angels are represented in churches, both in sculpture and painting, as men." Concerning what is thus implanted from heaven, they added, "That it is the Divine influence communicated by influx to those who hold a true faith and lead a good life."

75. From all my experience, which has now continued for many years, I can declare and solemnly affirm that the angelic form is in every respect human; that angels have faces, eyes, ears, breasts, arms, hands, and feet; that they see, hear, and converse with each other; and, in a word, that no external attribute of man is wanting, except the material body. I have seen them in their own light, which exceeds by many degrees the noon-day light of the world; and in that light I have observed all parts of their faces more distinctly and clearly than ever I did the faces of men on earth. It has also been granted me to see

an angel of the inmost heaven. His countenance was brighter and more resplendent than the faces of the angels of the interior heavens. I examined him closely, and he had a human form in all perfection,

76. It must, however, be observed, that angels cannot be seen by man with his bodily eyes, but only with the eyes of the spirit which is within him; because all the bodily organs are in the natural world, but the spirit is in the spiritual world, and like sees like, because its vision is from a like origin. Besides, every one knows that the organ of bodily vision, which is the eye, is so gross, that it cannot see even the more minute objects of nature except by the aid of optical glasses; much less, then, can it discern objects which are above the sphere of nature, as all things in the spiritual world are: nevertheless, they may be seen by man when he is withdrawn from the bodily sight, and the sight of his spirit is opened. This is affected in a moment, when it pleases the Lord that man should see spiritual things; and in this case he knows no other than that he sees them with the eyes of the body. Thus angels were seen by Abraham, Lot, Manoah, and the prophets; and thus the Lord was seen by His disciples after His resurrection; and in this manner, also, angels have been seen by me. The prophets were called *seers* and *men whose eyes were open* (as in 1 Sam. ix. 9; Numb. xxiii. 3), because they saw with the eyes of the spirit; and the opening of this spiritual sight was called *opening the eyes.* This was the case with the servant of Elisha, of whom we read, "Elisha prayed and said, JEHOVAH, *open, I pray, his eyes, that he may see: and when* JEHOVAH *opened the eyes of the young man, he saw;* and behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings vi. 17.

77. Good spirits, with whom I have conversed on this subject, were grieved to the heart that such ignorance should prevail within the church concerning the nature of heaven, and concerning spirits and angels; and they indignantly charged me to declare that they are not minds without form, nor ethereal spectres, but that they are men in form, and that they see, hear, and feel as perfectly as men in the world.

THE UNIVERSAL HEAVEN, AND EVERY PART OF IT, RESEMBLES A MAN, BECAUSE IT EXISTS FROM THE DIVINE HUMANITY OF THE LORD.

78. IT follows from what has been previously said that the universal heaven and every part of it resembles a man, because it exists from the Divine Humanity of the Lord; for we have shown:—I. *That the Lord is the God of heaven.* II. *That the Divine influence of the Lord makes heaven.* III. *That heaven consists of innumerable societies; and that each society is heaven in a less form; and each angel in the least form.* IV. *That the universal heaven, viewed collectively, resembles one man.* V. *That every society in the heavens, also, resembles one man.* And, VI. *That hence every angel is in a perfect human form.* These propositions establish the conclusion, that the Divine spirit

is in a human form, because the Divine spirit makes heaven, this Divine spirit is the Divine humanity of the Lord. That the Lord's Humanity is Divine, and not merely human, as the church at this day believes, is also proved in the work ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, n. 298.

79. The truth of this has been made evident to me by much experience, of which I shall now say something. No angel in all the heavens ever perceives the Divine spirit in any other than the human form; and, what is wonderful, they who are in the superior heavens are not able to *think* of the Divine spirit otherwise. This necessity arises from the Divine spirit itself, and also from the form of heaven, according to which their thoughts are diffused; for every thought of the angels is diffused around them into heaven, and their intelligence and wisdom are in proportion to that diffusion. Hence it is that all in heaven acknowledge the Lord, because in Him only is the Divine Humanity. These things have not only been told me by angels, but it has also been given me to perceive them when I have been elevated into the interior sphere of heaven. Thus it is evident that the wiser the angels are, the more clearly they perceive that God is in a human form, and therefore the Lord appears to them; for the Lord appears in a Divine angelic form, which is the human form, to those who acknowledge, and believe in, a visible Divinity; but not to those who acknowledge, and believe in, an invisible Divinity, because the former can see their God, but the latter cannot see theirs.

80. The angels have no perception of an invisible Divinity—which they call a God without form,—but of a visible Divinity in a human form; therefore it is common with them to say, that the Lord Alone is a man, and that they are men from Him; and that every one is a man so far as he receives the Lord. By receiving the Lord they mean receiving the goodness and truth which emanate from him, since the Lord is in His own goodness and His own truth. They also call this intelligence and wisdom, and say, that every one knows that intelligence and wisdom constitute a man, and not the face alone This truth is manifest in the angels of the interior heavens, who are in goodness and truth from the Lord, and thence in wisdom and intelligence; they are, consequently, in the most beautiful and most perfect human form, whilst the angels of the inferior heavens are in a form less perfect and less beautiful. The case is reversed in hell, for there—when viewed by the light of heaven—the inhabitants scarcely appear as men, but as monsters; because they are not in goodness and truth, but in evil and falsehood, and thence in the opposite of intelligence and wisdom; for this reason also their life is not called life, but spiritual death.

81. Since the entire heaven and every part of it resembles a man, because its existence depends on the Divine Humanity of the Lord, therefore the angels say that they are *in the Lord;* and some that they are in *His body;* by which they mean that they are in love to the Lord, as the Lord Himself also teaches, where he says, "*Abide in Me, and I in you. As the branch cannot bear fruit*

of itself except it abide in the vine, no more can ye except ye abide in Me; for without Me ye can do nothing. Continue ye in my love. If ye keep My commandments, ye shall abide in My love." John xv. 4 to 10

82. Such being the idea in heaven concerning the Divinity, every man who receives any influx from heaven, thinks of God under a human form. The ancients thought thus and also the moderns, both without the church and within it; whilst simple minded persons imagine God to be as one man encompassed with brightness; but this inherent perception is extinguished in all who banish this heavenly influx by the pride of intellect, or by an evil life. They who extinguish it by the pride of intellect are not willing to acknowledge any but an invisible God; and they who extinguish it by an evil life are not willing to acknowledge any God; neither are they aware that such an inherent perception exists, because it no longer exists with them; and yet this is the very Divine celestial principle which primarily flows from heaven into man, because man is born for heaven, and no one enters heaven without an idea of the Divinity.

83. They who have no true idea of heaven, that is, of the Divinity from whom heaven exists, cannot be elevated even to the lowest threshold of heaven; for as soon as they approach, they perceive strong resistance and repulsion, because their interiors, which ought to receive heaven, are not in the heavenly form, and are consequently closed; and they are shut up the more closely in proportion as they approach heaven. Such is the lot of those within the church who deny the Lord, and of those who—like the Socinians—deny his Divinity;* but concerning the lot of those who are born out of the church, and to whom the Lord is not known because they have not the Word, something will be said shortly.

84. It is clear that the ancients had an idea of the Humanity of the Deity, from the appearances of the Divinity to Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others, who (although they saw God as a man) still adored Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah. That it was the Lord who was seen by Abraham, He Himself teaches in John, chap. viii. 56; it was He, also, who was seen by the rest, as is evident from the Lord's words, when He said of the Father, "*Ye have neither heard his voice at any time nor seen his shape.*" John, chap. i. 18; v. 37.

85. They who judge of everything from the sensual principles of the external man, can with difficulty comprehend that God is a Man; for the sensual man cannot think of the Divinity except from the world and the things which are in the world; and therefore he cannot think otherwise of a Divine and Spiritual Man, than as of a corporeal and natural man: hence he concludes that, if God were a Man, He would be the size of the universe; and that if he ruled heaven and earth, He would do it by means of many officers, after the manner of kings in the world. If he were told, that in heaven there is no extension of space as in the

* See note to page 2.

world, he would not comprehend it; for he who thinks from nature and her light alone, thinks only of extension, like that which he sees; but it is a very great mistake to think in this manner concerning heaven. Extension in heaven is not like extension in the world, for extension in the world is determinate, and therefore measurable; but in heaven extension is not determinate, and therefore cannot be measured. We shall say more concerning extension in heaven, when we come to treat of space and time in the spiritual world; but every one knows how far the sight of the eye extends—even to the sun and the stars, which are at so great a distance—and he who thinks more deeply knows also, that the internal sight, which is the sight of the thought, reaches still farther, and hence that a still more interior sight, must have a still wider range; when then must be the Divine sight, which is the inmost and highest of all? Since then the thoughts are capable of such extension, therefore (as we have already shown) all things of heaven are communicated to every inhabitant, and consequently all things of the Divinity which makes heaven, and fills it.

86. The inhabitants of heaven are astonished that these men who think of God as an invisible Being, that is, as a being incomprehensible under any form, should imagine themselves intelligent, and that they should call those not intelligent and simple who think otherwise, for the contrary is the truth. The angels say, that they who imagine themselves intelligent because they think God has no form, would be found, on examination, to put Nature in the place of God; some of them Nature as evident to the sight, and some of them Nature in her invisible recesses; and that they are so blinded as not to know what God is, what an angel is, what a spirit is, what their own soul is, which is to live after death, what is the life of heaven in man, and many other subjects of intelligence; when yet all these things are known in some measure to those whom they call simple; for their idea is, that God is the Divinity in a human form; that an angel is a heavenly man; that their own soul—which is to live after death—is like an angel; and that the life of heaven is to live according to the Divine commandments. These, therefore, the angels call intelligent, and fitted for heaven, but the others, on the contrary, not intelligent.

THERE IS A CORRESPONDENCE OF ALL THINGS IN HEAVEN WITH ALL THINGS BELONGING TO MAN.

87. It is unknown at this day what correspondence is, and this ignorance arises from various causes; but the chief cause is, that man has removed himself from heaven by the love of self and the world; for he who loves himself and the world above all things, regards only worldly things—because they soothe the external senses, and gratify the natural temper—and cares nothing for spiritual things, which soothe the internal senses, and gratify the rational mind, and therefore such men reject spiritual things, saying they are too high for their comprehension. It was

otherwise with the ancients, for to them the science of correspondents was the chief of all sciences. They drew intelligence and wisdom from that science, and they who were of the church had communication by means of it with heaven; for the science of correspondents is an angelic science. The most ancient people, who were celestial men, absolutely thought from correspondence like the angels, and thence also conversed with angels, and were frequently instructed by the open presence of the Lord; but that science is now so totally lost, that it is not known what correspondence is.

88. Without a knowledge of correspondence, it is impossible to know anything clearly of the spiritual world, and its influx into the natural world; of the spiritual as compared with the natural; of the spirit of man, which is called the soul; of the operation of the soul upon the body; and of the state of man after death; and therefore it is necessary to explain the nature of correspondence, and thus to prepare the way for what is to follow.

89. First, then, it shall be shown what correspondence is. The whole natural world corresponds to the spiritual world, not only as a whole, but in every part; and therefore whatever exists in the natural world is said to be the *correspondent* of that from which it derives its existence in the spiritual world; for the natural world exists and subsists from the spiritual world, just as an effect exists from its cause. All which lies beneath the sun, and receives its heat and light, is called the natural world; but the spiritual world is heaven, and the things of that world are all things which exist in the heavens.

90. Since man is a heaven, and also a world in himself, therefore in him there are a spiritual world and a natural world. His interiors, which belong to his mind, and have reference to his understanding and will, constitute his spiritual world; but his exteriors, which belong to his body, and have reference to his senses and actions, constitute his natural world: whatsoever, therefore, exists in his natural world, or earthly body, that is its senses and actions, are said to be correspondents of his understanding and will which belong to his mind or spiritual body.

91. The nature of correspondence may be seen from the human face; for in a countenance which has not been taught to dissemble, all the affections of the mind display themselves visibly there, and therefore the face is said to be *the index of the mind.* Thus man's spiritual world is visible in his natural world; that is, the ideas of his understanding are sensibly manifested in his speech, and the determinations of his will in the gestures of his body. All things, therefore, which are done in the body, whether it be in the face, the speech, or the gestures, are called *correspondents.*

92. The distinction between the internal and external man may be clearly apprehended from this law of correspondence, for the internal is called the spiritual man, and the external is called the natural man; and the one is as distinct from the other as heaven is distinct from the world. All things which

are done and exist in the external or natural man, are done and exist from the internal or spiritual man.

93. Thus far concerning the correspondence of the internal or spiritual man with the external or natural man. We shall now treat of the correspondence of the whole heaven with every part of man.

94. It has been shown that the universal heaven resembles one man, and that it is in the form of a man, and is therefore called the GRAND MAN. It has also been shown, that the angelic societies of which heaven consists, are consequently arranged like the members, organs, and viscera, in man; so that some are in the head, some in the breast, some in the arms, and some in every particular part of those members [see n. 59 to 72]. The societies, therefore, which are in any member in heaven correspond to the same member in man: for instance, the societies which are in the head correspond to the head in man; those in the breast to the breast in man; those in the arms to the arms in man; and so on in all other cases. From this correspondence man subsists, for he subsists from heaven alone.

95. It has been already shown in a distinct chapter, that heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom. The Celestial kingdom, viewed generally, corresponds to the Heart, and to all things which belong to the heart in the whole body; and the Spiritual kingdom corresponds to the Lungs, and to all things which belong to them in the whole body. The heart and the lungs, in fact, make two kingdoms in man; for the heart rules in him by the arteries and veins, the lungs by the nervous and motor fibres, and both unite in every force and action. In the spiritual world of every man, which is called his spiritual man, there are also two kingdoms: the kingdom of the will, and the kingdom of the understanding. The will rules by the affections of goodness, and the understanding by the affections of truth, and these kingdoms also correspond to the kingdoms of the heart and the lungs in the body. The case is similar in heaven. The celestial kingdom is the will-principle of heaven, and love rules in that kingdom; and the spiritual kingdom is the intellectual-principle of heaven, and there truth rules. These kingdoms are the correspondents of the functions of the heart and lungs in man, and thus it is that the *heart*, in the Word, signifies the will, and also the goodness arising from love; and that the *breath* of the lungs signifies the understanding, and also the truth founded on faith. Hence also the affections are ascribed to the heart, although they are neither in the heart, nor derived from it.

96. The correspondence of the two kingdoms of heaven with the heart and lungs, is the most general correspondence of heaven with man; but there is a particular correspondence with each member, organ, and viscus, which we will now describe. In the GRAND MAN—which is heaven—they who are in the head, excel all others in every good; for they are in love, peace, innocence, wisdom, intelligence, and consequently in joy and happiness. These flow into the head of man, and thence into its

derivations, and correspond to them. They in the GRAND MAN, or heaven, who are in the breast, are in charity and faith, and flow into the breast of man, to which they correspond. They in the GRAND MAN, or heaven, who are in the loins, are in conjugal love; they who are in the feet, are in the lowest good of heaven, which is called spiritual-natural good; they who are in the arms and hands, are in the power of truth derived from goodness; they who are in the eyes, excel in understanding; they who are in the ears, in attention and obedience; they who are in the nostrils, in perception; and they who are in the mouth and tongue, in discourse from understanding and perception: they who are in the kidneys excel in truth, which examines, distinguishes, and corrects; and they who are in the liver, pancreas, and spleen, are skilled in the various purifications of goodness and truth. Other parts of the GRAND MAN have other correspondences, and all flow into similar parts of man, and correspond to them; but the influx of heaven is into the functions and uses of the members; and these uses, which are from the spiritual world, assume a form in the natural world, and are embodied in effects. This is the origin of correspondence.

97. The members, organs, and viscera of man, when mentioned in the Word, denote similar things, for every expression in the Word has a signification derived from correspondence; by the *head*, therefore, is signified intelligence and wisdom; by the *breast*, charity; by the *loins*, conjugal love; by the *arms* and *hands*, the power of truth; by the *feet*, the natural [principle]; by the *eyes*, understanding; by the *nostrils*, perception; by the *ears*, obedience; by the *kidneys*, the purification of truth; and so forth. Hence also it is usual, in common discourse, to say of an intelligent and wise man, that he has a "*a head;*" of one who is in charity, that he is "*a bosom friend;*" of one who excels in perception, that he is "*quick-scented;*" of one who is distinguished by intelligence, that he is "*sharp-sighted;*" of a very powerful man, that he has "*long arms;*" and of one who is of a loving disposition, that he has "*a feeling heart.*" These, and many other sayings in common use, are derived from correspondence; for such expressions proceed from the spiritual world, although man does not know it.

98. The correspondence of all things in heaven with all things in man has been demonstrated to me by much experience; by so much, indeed, that I am confirmed in it, as in a self-evident and undeniable truth. It is unnecessary to adduce all this experience here, and, on account of its abundance, it would be inconvenient to do so; but it may be seen in the ARCANA CŒLESTIA, in the chapters *On Correspondents, On Representations, On the Influx of the Spiritual World into the Natural, and On the Intercourse between the Soul and the Body.*

99. But although all things in the human body correspond to all things in heaven, still man is not an image of heaven as to his external form, but as to his internal; for the interiors of man receive heaven, but his exteriors receive the world. So far, therefore, as his interiors receive heaven, man, as to them, is a

heaven in the least form after the image of the universal heaven; but so far as his interiors do not receive heaven, he is not a heaven, nor an image of heaven. Nevertheless, his exteriors, which receive the world, may be in a form according to the order of the world, and thence in various beauty; for external beauty, which is of the body, is derived from parents, and from formation in the womb, and is afterwards preserved by a common influx from the world; and therefore the form of the natural man may differ exceedingly from the form of the spiritual man. I have occasionally seen the form of the spirit of particular persons, and in some, whose countenance was fair and beautiful, the spirit was deformed, black, and monstrous, so that it might be called an image of hell, and not of heaven; but in some who were not outwardly beautiful, the spirit was beautiful, fair, and angelic. The spirit of man appears also, after death, such as it was in the body which clothed it while living in the world.

100. Correspondence reaches not only to man, but extends farther, for the heavens correspond one with another. The third or inmost heaven corresponds to the second or middle, and the second or middle heaven to the first or lowest, and the first or lowest heaven to the corporeal forms in man, which are called his members, organs, and viscera; and thus the corporeal part of man is that in which heaven ultimately closes, and on which it rests as on its base; but this arcanum will be more fully developed elsewhere.

101. It is, nevertheless, to be carefully noted, that all the correspondence which exists with heaven is with the Divine Humanity of the Lord, because heaven is from Him, and He is heaven, as was shown in the preceding chapters; for unless the Divine Humanity flowed into all things in heaven, and, according to correspondences, into all things of the world, neither angel nor man could exist. Hence it again may appear why the Lord was made a man, and clothed his Divinity with a Humanity from first to last; for the Divine Humanity from which heaven subsisted before the coming of the Lord, was no longer able to sustain all things, because man, who is the basis of the heavens, had fallen, and thus destroyed the basis of order [but the Lord restored it in His own person, by becoming a man]. The nature and quality of the Divine Humanity which existed before the coming of the Lord, and the state of heaven at that time, are described in the ARCANA CŒLESTIA.

102. The angels are astonished when they hear that there are men who ascribe all things to nature, and nothing to the Divinity; and who believe that their bodies, in which so many wonders of heaven are collected, are fashioned by nature, and even that the rational faculty of man is from the same source; whereas, if they would elevate their minds ever so little, they might see that such things are from the Divinity, and not from nature; and that nature was only created for the purpose of clothing what is spiritual, and of presenting it in a corresponding form in the lowest grade of reaction. The angels compare such men to owls, which see in darkness but are blind in the light.

THERE IS A CORRESPONDENCE OF HEAVEN WITH ALL THINGS OF THE EARTH.

103. In the preceding chapter we showed what correspondence is, and also that all the parts of the animal body, both collectively and singly, are correspondents: the next step is to show that all things of the earth, and of the world in general, are correspondents.

104. All things which belong to the earth are distinguished into three general kinds, which are called kingdoms, namely, the animal, vegetable, and mineral kingdoms. The subjects of the animal kingdom are correspondents in the first degree, because they live; those of the vegetable kingdom in the second degree, because they only grow; and those of the mineral kingdom in the third degree, because they neither live nor grow. The correspondents in the animal kingdom are living creatures of various kinds, both those which walk and creep on the earth, and which fly in the air. The correspondents in the vegetable kingdom are all things which grow and flourish in gardens, forests, fields, and plains. The correspondents in the mineral kingdom are metals, both the noble and the base; precious stones, and those which are not precious; earths of various kinds, and also waters; and besides these whatever the industry of man prepares from them for his own use, are correspondents; such as food of all kinds, garments, houses, public edifices, and so forth.

105. Things above the earth, as the sun, the moon, the stars, and also those which are in the atmospheres, as clouds, mists, rain, lightnings, and thunders, are correspondents; and so also are those which proceed from the presence or absence of the sun, as light and shade, heat and cold, the seasons of the year, and the times of the day.

106. In a word, all things which exist in nature, from the least to the greatest, are correspondents; because the natural world, and all that it contains, exists and subsists from the spiritual world, and both from the Divinity. We say *subsists* as well as *exists*, because everything subsists from that which gave it existence—*subsistence is perpetual existence*—and because it is impossible for anything to subsist from itself: everything subsists from a cause prior to itself, and ultimately from the First Cause, and therefore whatever is separated from the First Cause, vanishes away and perishes altogether.

107. Everything which exists and subsists in nature from Divine Order is a correspondent; and Divine Order flows from the Divine Goodness which proceeds from the Lord; for it commences from Him, and proceeds from Him through the heavens successively into the world, and there terminates as in the lowest step or plane; and therefore all things in the world which are according to order are correspondents; and all things which are good, and perfect for use, are according to order; for every good is such only according to its use; but *form* has relation to truth, because

truth is the form of good; and thus it is that all things in the universal world, which partake of the nature of the world, and which are in Divine Order, have relation to the good and the true.

108. It is evident from the constitution of the animal and vegetable kingdoms, that all things in the world exist from the Divinity, and that they are appropriately clothed in nature, so as to perform uses, and thus to correspond; for in each kingdom there are such things as every one who thinks from an interior principle may see to be from heaven. To cite a few out of innumerable instances, by way of illustration; and first from the *Animal Kingdom.*

The wonderful knowledge which is, as it were, implanted in every animal, is generally known. Bees know how to gather honey from flowers, to build cells of wax, in which to store up their honey, and thus to provide food for themselves and their associates against the coming winter. The queen bee lays her eggs, and the rest wait upon her and cover them up, that a new generation may spring from them. They live under a certain form of government, with which all in the hive are instinctively acquainted; and they preserve such as are useful, and cast out the useless, depriving them of their wings; not to mention other wonderful things, which they derive from heaven for the sake of use; for their wax is used for candles in all parts of the globe, and their honey sweetens man's food. What admirable creatures even caterpillars are, which are among the vilest things in the animal kingdom! They know how to nourish themselves with the juice of leaves which suits their nature, and after a certain time, to invest themselves with a covering, and deposit themselves as it were in a womb, and thus hatch an offspring of their own kind; while some are first changed into nymphs and chrysalises, which spin a ball of thread, and after finishing their task, are adorned with other bodies decorated with wings, and flying in the open air as in their heaven; and then they celebrate marriages, lay eggs, and provide for themselves a posterity. Besides these specific instances, all the fowls of the heaven know their proper food, and not only what is suitable for their nourishment, but where it is to be found. They know how to build their nests, every species in a manner peculiar to itself; to lay their eggs in them, to sit upon them, to hatch their young, to nourish them, and to drive them away when they are able to provide for themselves. They also know the enemies whom they are to shun, and the friends with whom they are to associate, and all this from their earliest infancy; not to mention the wonders contained in their eggs themselves, in which all things are arranged in the order best adapted for the formation and nourishment of the embryo-chick: with innumerable other wonders. Who that thinks from any rational wisdom, will ever say that these instincts are from any other source than from the spiritual world; for the natural world is subservient to the spiritual for the purpose of clothing with a body what is derived from it, or of presenting as Effect, that which is spiritual in its Cause? The beasts of the earth, and the fowls of the air, are born into all this knowledge,

and man is not, although he is more excellent than they; because animals are in the proper order of their life, and are not able to destroy that which is implanted in them from the spiritual world, because they have no rational principle; but it is otherwise with man, for he thinks from the spiritual world, and in consequence of perverting what he received from that world—by a life contrary to order, and *justified by reasons*—he must of necessity be born entirely ignorant, and afterwards be restored by Divine means to the order of heaven.

109. How the subjects of the *Vegetable Kingdom* correspond with the Divine by their uses, may appear from many considerations; such as that little seeds grow into trees, which put forth leaves, produce blossoms, and then fruit, in which, again, they deposit seeds; and that these effects take place successively, and at last exist together in such wonderful order, that it is impossible to describe them briefly. Indeed, if volumes were written concerning them, still there would remain inner arcana, in more intimate connection with their uses, which science could never exhaust; and since these also are from the spiritual world, or heaven, which is in the form of a man—as was shown above in a separate chapter—therefore everything in the vegetable kingdom has a certain relation to something in man, as is known also to some in the learned world. That all things in the vegetable kingdom are correspondents, has been made evident to me by much experience; for frequently, when I have been in gardens, and have noticed the trees, fruit, flowers, and herbs, I have seen their correspondents in heaven, and have conversed with those in whom they were, and have been instructed concerning their origin and quality.

110. It is not possible, at this day, for any one to know the spiritual things in heaven to which natural things in the world correspond, except by revelation from heaven, because the science of correspondents is entirely lost; and therefore we will illustrate by some examples the nature of the correspondence of spiritual things with natural.

The beasts of the earth, in general, correspond to affections; tame and useful animals to good affections; savage and useless animals to evil affections. Oxen and bullocks correspond, specifically, to the affections of the natural mind, and sheep and lambs to the affections of the spiritual mind; but birds, or winged creatures, according to their species, correspond to the Intellectual things of both minds; and hence it is that various animals, as oxen, bullocks, rams, sheep, she-goats, he-goats, he-lambs, she-lambs, doves, and turtle-doves, were applied to holy uses in the Israelitish church; for that church was a representative church, and those animals were used as sacrifices and burnt-offerings, because in that use they corresponded to spiritual things, which were perceived in heaven according to that correspondence. Animals, according to their genera and species, are affections, because they live; for everything receives life from no other source than affection, and according to it; and hence, also, every animal has innate knowledge according to the affection of its

life. Man is similar to animals as regards his discourse: if he is of a gentle character, he is called a sheep or a lamb; if of a violent character, he is called a bear or a wolf; if he is cunning, he is called a fox or a serpent, and so on.

111. A similar correspondence pervades the vegetable kingdom; thus a garden in general corresponds to heaven considered with respect to intelligence and wisdom; and on this account heaven is called in the Word *the garden of God*, and *paradise*, and man, *the heavenly paradise*. Trees, according to their species, correspond to the perceptions and knowledge of good and truth, from which come intelligence and wisdom; and therefore the ancients—who were skilled in the science of correspondents—celebrated their sacred worship in groves; and hence it is that trees are so often mentioned in the Word, and that heaven, the church, and man, are compared to the vine, the olive, the cedar, and other trees; and that good works are compared to fruits. The food also which vegetables produce, especially that from grain, corresponds to the affections of good and truth; because those affections nourish spiritual life, as earthly food nourishes natural life; and hence bread, in general, corresponds to the affection of all good, because it supports life better than other aliments, and because bread means all food. On account of this correspondence the Lord calls Himself *the bread of life;* and for the same reason, also, bread was used for holy purposes in the Israelitish church, for it was set on a table in the tabernacle, and called the bread of faces [or shew-bread]. All the divine worship, which was celebrated by sacrifice and burnt-offering, was also called *bread*, and on account of this correspondence, the most holy solemnity of worship in the Christian church is the Holy Supper, consisting of bread and wine. From these few examples the nature of correspondence may be understood.

112. The manner in which the union of heaven with the world is effected by means of correspondents, shall now be briefly explained.

The Lord's kingdom is a kingdom of ends, which are uses; or, what is the same thing, it is a kingdom of uses, which are ends. On this account the universe was so created and formed by the Divinity, that uses might everywhere be clothed with suitable coverings, and embodied in act or in effect, first in heaven and afterwards in the world; and thus by degrees and successively even to the ultimates of nature. Hence it is evident that the correspondence of natural things with spiritual things, or of the world with heaven, is effected by uses, and that uses serve to join them; and that the forms with which uses are clothed, are correspondents, and mediums of union, in proportion as they are forms of uses. In the natural world and its three kingdoms, all things which exist according to order are forms of uses, or effects formed *from* use *for* use; and therefore they are correspondents. The actions of man are uses assuming a form, and are correspondents by which he is conjoined to heaven, so far as he lives according to Divine Order, or so far as he is in love to the Lord and in charity towards his neighbour; but to love the Lord and

the neighbour in general, is to perform uses; and besides it is to be observed that the natural world is conjoined with the spiritual through man; for he is the medium of their conjunction, and both worlds exist in him—as was shown above, n. 57—therefore, so far as man is spiritual he is a medium of conjunction, but so far as he is natural and not spiritual, he is not a medium of conjunction. Nevertheless, the Divine influx continues to flow into the world *independently* of the mediation of man, and also into those things *in* man which belong to the world, but not into his rational principle.

113. As all things which are according to Divine Order, correspond to heaven, so all things which are contrary to Divine Order correspond to hell; for the former have reference to the good and the true, and the latter to evil and falsehood.

114. Something shall now be said concerning the science of correspondents, and its use.

It has been already explained, that the spiritual world which is heaven, is joined with the natural world by means of correspondents; and therefore man has communication with heaven by correspondents, for the angels of heaven do not think from natural things as man does: consequently when man is acquainted with the science of correspondents, he may be associated with angels as to the thoughts of his mind, and be joined with them as to his spiritual or inner man. The Word was written by pure correspondents, in order that man might be joined with heaven; and therefore even the minutest parts of the Word correspond to something spiritual, and if man were skilled in the science of correspondents, he would understand its spiritual sense, and become acquainted with arcana of which he perceives nothing in the sense of the letter; for in the Word there is a literal sense, and there is a spiritual sense. The literal sense consists of such things as are in the world, but the spiritual sense of such things as are in heaven; and since the conjunction of heaven with the world is maintained by correspondents, therefore a Word was given, in which every iota has some spiritual correspondence.

115. It has been told me from heaven, that the most ancient people on our earth, who were celestial men, thought from correspondence themselves, and that the natural things of the world, which were before their eyes, served them merely as mediums of such thought; that, in consequence of this peculiar character, they enjoyed association with angels and conversed with them; and that thus heaven was joined to the world through them. On this account that period was called *the golden age*, of which it is said by ancient writers, that the inhabitants of heaven dwelt with men, and held converse with them as friends with friends; but after those times other men succeeded, who did not think from correspondents themselves, but from the *science* of correspondents; nevertheless there was conjunction of heaven with man then, but not so intimate. This period was called *the silver age*. Afterwards succeeded a race, who were indeed acquainted with correspondents, but did not think from the science of them,

because they were in natural good only, and not, like their predecessors, in spiritual good. This period was called *the copper age*. After these times, I was told that man became gradually external, and at length corporeal; and that then the science of correspondents was altogether lost, and with it the knowledge of heaven, and of most things relating to heaven. These ages were named from gold, silver, and copper, because *gold*, in the language of correspondence, denotes *celestial good*—in which the most ancient people were principled; *silver*, *spiritual good*—which was the characteristic of the ancients who succeeded them; and *copper*, *natural good*, in which the next posterity were principled; but *iron*, from which the last age was named, signifies *hard truth without good*.

THE SUN IN HEAVEN.

116. The sun of this world is not visible in heaven, nor anything which derives its existence from that sun, because it is natural. Nature commences from that sun, and everything which is produced by it is called *natural;* but the spiritual state in which heaven is, is above nature, and entirely distinct from what is natural; neither do they communicate with each other except by correspondents. The nature of the distinction between them may be comprehended from what was said above, n. 38, concerning degrees; and the quality of their communication, from what was said in the two preceding chapters concerning correspondents.

117. Although the sun of this world is not visible in heaven, nor anything which derives its existence from that sun, still there is a sun there, and light, and heat, and all things which are in the world, besides innumerable others, but not proceeding from a similar origin; for all things which exist in heaven are spiritual, while those which exist in the world are natural. The sun of heaven is the Lord, and the light of heaven is Divine Truth, and its heat is Divine Good, and both proceed from the Lord as from a sun. From that origin proceed all things which exist and appear in the heavens; but more may be said in the following chapters about light and heat, and the things which exist from them in heaven; at present we shall speak only of the heavenly sun. The Lord appears in heaven as a sun, because all spiritual things exist from the Divine Love, as all natural things exist from the sun of this world; for *it is Divine Love which shines as a sun in heaven.*

118. That the Lord really appears in heaven as a sun, has not only been revealed to me by angels, but also, on several occasions, by actual sight; and what I have heard and seen shall therefore be briefly described.

The Lord does not appear as a sun *in* heaven, but on high *above* the heavens: nor does he appear above the observer's head, or in the zenith, but before the faces of the angels, at a medium altitude. He appears far distant and in two separate places, one

before the right eye, and another before the left eye. Before the right eye He appears exactly like a sun, and of the same magnitude as the sun of the world; but before the left eye He does not appear as a sun, but as a moon, white like the moon of our earth and of similar magnitude, but more resplendent. He appears also encompassed, as it were, with several lesser moons, each of which is similarly white and brilliant. The Lord appears in these two different places, because He appears to every one according to the quality of his reception of Him; and therefore in one way to those who receive Him in the good arising from love, and in another way to those who receive Him in the good proceeding from faith. To those who receive Him in the good arising from love, the Lord appears as a sun, fiery and flaming, according to their reception: these are in His celestial kingdom; but to those who receive Him in the good proceeding from faith, He appears as a moon, white and brilliant, according to their reception: these are in His spiritual kingdom. This difference in the Lord's appearance arises from correspondence; for the good arising from love corresponds to fire, and therefore *fire*, in the spiritual sense, is *love;* and the good proceeding from faith corresponds to light, and therefore *light*, in the spiritual sense, is *faith*.

The reason that the Lord appears before the eyes, is because the interiors, which are of the mind, see through the eyes; those who are good from love through the right eye, and those who are good from faith through the left eye; for all things which are on the right side, both in angels and men, correspond to that good from which truth is derived; and those which are on the left side correspond to truth which is derived from good. *The good arising from faith*, in its essence, *is truth derived from good.*

119. Hence it is that, in the Word, the Lord, with reference to his love, is compared to the sun, and with reference to his faith, to the moon; and also, that love from the Lord to the Lord is signified by the sun; as in the following passages: "*The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days,*" Isaiah xxx. 26. "*When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land,*" Ezekiel xxxii. 7, 8. "*I will darken the sun in his rising, and the moon shall not make her light to shine,*" Isaiah xiii. 10. "*The sun and the moon shall be darkened, and the stars shall withdraw their shining. The sun shall be turned into darkness and the moon into blood,*" Joel ii. 10, 31; chap. iv. 15. "*The sun became black as sackcloth of hair, and the moon became as blood, and the stars fell to the earth,*" Apoc. vi. 12. "*Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,*" Matt. xxiv. 29: and elsewhere. In these passages, by the *sun* is signified love, by the *moon* faith, and by the *stars* the different degrees of knowledge of good and truth, which are said to be darkened, to lose their light, and to fall from heaven, when they no longer exist [in the church]. That the Lord appears in heaven as a sun, was also

revealed by His transfiguration before Peter, James, and John, when "*His face did shine as the sun*," Matt. xvii. 2. The Lord was thus seen by the disciples because they were then withdrawn from the body, and were in the light of heaven; and hence it was that the ancients, with whom the church was representative, turned their faces towards the sun in the east during Divine worship; and from them is derived the custom of building churches with eastern aspect.

120. The nature and intensity of the Divine Love may be understood from comparison with the sun of the world, for—though it may appear incredible—the Divine Love is far more ardent than that sun; and therefore the Lord, as a sun, does not flow immediately into the heavens, but the ardency of His love is gradually tempered by mediums which appear like radiant belts around the sun. The angels also are veiled in a thin cloud, lest they should suffer injury from the Divine influx; and, for the same reason, the heavens are distant from the Lord according to their reception of His love. The superior heavens are nearest to the Lord, because they are good from love; the inferior heavens are more remote, because they are good from faith; and they who have no good, like the infernals, are still more remote, and their distance is greater in proportion as they are more and more opposed to good.

121. When the Lord appears *in* heaven, as is frequently the case, He does not appear encompassed with the sun, but in an angelic form, distinguished from the angels by the divinity which shines from His face; but still He is not personally in heaven—because in person He is always encompassed with the sun—but he *appears* present there; for even the inhabitants of heaven themselves frequently appear as present in the place where their view is fixed or terminated, although it is very far from the place where they actually are: this presence is called *the presence of the internal sight*, of which we shall speak hereafter. I have also seen the Lord in an angelic form out of the sun, and a little beneath it, at a great altitude; and also near at hand in a similar form, with a resplendent countenance; and once as a flaming beam in the midst of the angels.

122. The sun of the natural world appears to the angels quite opaque and opposite to the sun of heaven, and the moon as somewhat less dark and opposite to the moon of heaven, and these appearances are constant; because anything fiery belonging to the world, corresponds to the love of self, and the light from it corresponds to the falsity derived from that love. The love of self is diametrically opposed to Divine Love, and the falsity derived from the love of self is diametrically opposed to Divine Truth; and what is opposite to Divine Love and Divine Truth is thick darkness to the angels. Hence it is, that *to worship the sun and moon* of the natural world, and *to bow down* to them, signifies, in the Word, to love one's self and the falsities derived from that love; and therefore such idolaters were to be cut off: see Deut. iv. 19; chap. xvii. 3, 4, 5; Jer. viii. 1, 2; Ezek. viii. 15, 16, 18; Apoc. xvi. 8; Matt. xiii. 6.

123. Since the Lord appears in heaven as a sun, owing to the Divine Love which is in Him and proceeds from Him, therefore all who are in the heavens turn themselves constantly to Him. They who are in the celestial kingdom see Him as a sun, and they who are in the spiritual kingdom, as a moon; but they who are in hell turn themselves to the thick darkness and darkness which are opposite, and consequently look away from the Lord, because they are all plunged in the love of self and the world, and are thus opposed to the Lord. They who turn themselves to the thick darkness which is in the place of the sun of the world, are in the hells to the back, and are called *genii;* and they who turn themselves to the darkness which is in the place of the moon, are in the hells in front, and are called *spirits;* and hence it is that they who are in the hells are said to be *in darkness*, and they who are in the heavens, *in light*. *Darkness* also signifies the falsehood derived from evil, and *light*, truth derived from good. They turn themselves in this manner, because all in the other life look to those things which hold sway in their inner men, that is, to their loves, and the inner thoughts and affections form the countenance of an angel or spirit. In the spiritual world also there are no determinate localities, as in the natural world, but the localities are determined by the direction of the face. Man, also, turns himself in a similar manner as to his spirit; backwards from the Lord, if he is governed by the love of self and the world, and towards Him, if he is influenced by love to the Lord and his neighbour; but man is ignorant of this, because he is in the natural world, where localities are determined according to the rising and setting of the sun; but this subject, being hard to understand, shall be further explained when we come to treat of Localities, Space, and Time in heaven.

124. Since the Lord is the sun of heaven, and all things which are derived from Him look towards Him, He is therefore the common centre from which all things have their direction and determination; and thus all things which are beneath, whether in heaven or on earth, are in His presence and under his auspices.

125. The reader will now more clearly understand the contents of the preceding chapters concerning the Lord; namely, *That He is the God of heaven*, n. 2 to 6. *That His Divinity makes heaven*, n. 7 to 12. *That the Divinity of the Lord in heaven is love to him and charity towards the neighbour*, n. 13 to 19. *That there is a correspondence of all things of the world with heaven, and through heaven with the Lord*, n. 87 to 115; *and, That the sun and moon of the natural world have such a correspondence*, n. 105.

LIGHT AND HEAT IN HEAVEN.

126. They who think only from nature cannot comprehend that there is light in heaven, although that light far exceeds the mid-day light of the world. I have often seen it, even in the time of evening and night; and at first I wondered, when I heard

the angels say, that the light of the world is little better than shade in comparison with the light of heaven, but since I have seen it, I can testify that it is so: its whiteness and brightness surpass all description, and everything which I have seen in heaven appeared more clearly and distinctly, in that light, than natural objects appear in the world.

127. The light of heaven is not natural—like that of the world—but spiritual, for it proceeds from the Lord as a sun, and that sun is Divine Love, as was shown in the preceding chapter. That which proceeds from the Lord as a sun, in heaven, is called Divine Truth, although in its essence it is Divine Good united to Divine Truth; and hence the angels enjoy light and heat: light from the Divine Truth, and heat from the Divine Good; and thus it is evident, that the light and heat of heaven are not natural, but spiritual from their origin.

128. The Divine Truth is light to the angels, because they are spiritual, and not natural; for the spiritual see from their own sun, and the natural from theirs. Divine Truth is the source from which the angels receive understanding, and understanding is their internal sight, which flows into and produces their external sight; and hence all things which appear in heaven from the Lord as a sun, appear in light. Such being the origin of light in heaven, it therefore varies according to the reception of Divine Truth from the Lord, or—what is the same thing—according to the intelligence and wisdom of the angels: the light of the celestial kingdom is therefore different from that of the spiritual kingdom, and it is different also in each society. The light in the celestial kingdom appears flaming, because the angels of that kingdom receive light from the Lord as a sun; but the light in the spiritual kingdom is white, because the angels of that kingdom receive light from the Lord as a moon (see above, n. 118). The light is not the same in one society as in another, nor is it the same throughout each individual society; for they who are in the centre are in greater light, and they who are in the circumference in less (see n. 43). In a word, in the same degree in which the angels are recipients of Divine Truth—that is, are in intelligence and wisdom from the Lord—they enjoy light, and therefore they are called angels of light.

129. Since the Lord in the heavens is Divine Truth, and Divine Truth is the light of heaven, therefore in the Word the Lord is called *The Light;* and also every truth which is from Him is called *light,* as may be seen from the following passages: "*Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life,*" John viii. 12. "*As long as I am in the world, I am the light of the world,*" John ix. 5. "*Jesus said, Yet a little while is the light with you. While ye have the light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth in Me should not abide in darkness,*" John xii. 35, 36, 46. "*Light is come into the world, but men loved darkness rather than light,*" John iii. 19. John said concerning the Lord, "*This is the true light, which enlighteneth every man,*" John i. 4, 9. "*The people which sat in darkness saw great light,*

and to them who sat in the region and shadow of death, light is sprung up," Matt. iv. 16. "*I will give thee for a covenant of the people, for a light of the nations,*" Isaiah xlii. 6. "*I will also give thee for a light to the Gentiles, that thou mayest be My salvation even to the end of the earth,*" Isaiah xlix. 6. "*The nations which are saved shall walk in the light of it,*" Apoc. xxi. 24. "*Send out Thy light and Thy truth: let them lead me,*" Psalm xliii. 3. In these and other passages, the Lord is called *light* as to the Divine Truth which proceeds from Him, and truth itself is also called *light*. Since the light of heaven proceeds from the Lord as a sun, therefore when He was transfigured before Peter, James, and John, "*His face did shine as the sun, and His raiment was white as the light, exceeding white as snow, so as no fuller on earth can white them,*" Mark ix. 3; Matt. xvii. 2. The Lord's raiment appeared thus, because it represented the Divine Truth which proceeds from Him in the heavens; and *garments*, in the Word, therefore signify truths; whence it is said, in David, "*Lord, Thou coverest Thyself with light as with a garment,*" Psalm civ. 2.

130. It is also evident that the light of heaven is spiritual, and that spiritual light is Divine Truth, because man enjoys spiritual light, and derives illumination from it so far as he is in possession of intelligence and wisdom from Divine Truth; for the spiritual light of man is the light of his understanding, and the objects of the understanding are truths, which that light arranges analytically into orders, and forms into reasons, from which conclusions follow in a series according to spiritual light. The natural man is not aware that it is real light by which the understanding sees such things, because he does not see that light with his eyes, nor perceive it in thought; nevertheless many are acquainted with it, and also distinguish it from the natural light in which they are who think naturally and not spiritually. They who look to the world only, and attribute all things to nature, think naturally; but they who look to heaven, and attribute all things to the Divinity, think spiritually. It has been frequently granted me to perceive, and also to see, that the light which enlightens the mind is true light, quite distinct from that which is called natural light. I have been elevated into that light by degrees more interiorly, and my understanding was enlightened in proportion to the elevation, until at length I perceived what I did not perceive before, and at last such things as do not fall within the grasp of thought when enlightened only by natural light. I have sometimes been vexed at this dulness of the natural mind about things which were clearly and perspicuously perceived in heavenly light. Since there is a light appropriate to the understanding, therefore we speak of the understanding in the same terms as of the eye; that it *sees* and enjoys *light* when it perceives, and that it is *obscure* and *dark* when it does not perceive; and many other similar expressions.

131. Since the light of heaven is Divine Truth, it is also Divine Wisdom and Intelligence, and consequently to be elevated into the light of heaven, is to be elevated into intelligence and wisdom. Again: because the light of heaven is Divine Wisdom, therefore

the true character of all persons is manifest in that light, for the interiors of every one are there openly displayed in the face, and their quality plainly revealed: not the least thing is concealed. The interior angels love that all within them should be manifest, because they wish nothing but good; but, on the contrary, those who are beneath heaven, and do not wish what is good, are exceedingly afraid lest they should be viewed in the light of heaven. The infernals appear amongst each other as men, but—most wonderful!—in the light of heaven they appear as monsters with horrible countenances and horrible bodies, the exact forms of their own evil passions. It is the same with man as to his spirit, when seen by angels. If he is good, he appears as a man, beautiful according to the good which he possesses; if evil, he appears like a monster, deformed according to his evil. Hence it is evident that nothing is hid from the light of heaven, and that all things are manifest, because the light of heaven is Divine Truth.

132. Since Divine Truth is light in the heavens, therefore all truths, wheresoever they are, whether in an angel or out of him, in the heavens or out of them, are lucid; but truths out of the heavens do not shine like truths within the heavens. Truths out of the heavens shine coldly, like snow without heat, because they do not derive their essence from good, like truths within the heavens; and therefore, when the light of heaven falls upon that cold light, it disappears, and, if evil be underneath, it is turned into darkness. This I have occasionally witnessed, and many other remarkable things concerning the lucidity of truths, which are here passed by.

133. Something shall now be said concerning the heat of heaven.

The heat of heaven in its essence is love, which proceeds from the Lord as a sun. We have already said that the sun of heaven is Divine Love in the Lord and proceeding from the Lord; and hence it is evident, that the heat of heaven is spiritual as well as its light, because both are from the same origin. There are two things which proceed from the Lord as a sun; Divine Truth and Divine Good: Divine Truth in the heavens is light, and Divine Good is heat; but Divine Truth and Divine Good are so united, that they are not two, but one; nevertheless they are separated as regards the angels, for some angels receive the Divine Good more than the Divine Truth, and others receive the Divine Truth more than the Divine Good. They who receive more of the Divine Good are in the Lord's celestial kingdom, and they who receive more of the Divine Truth are in the Lord's spiritual kingdom; but the most perfect angels are they who receive both in the same degree.

134. The heat of heaven, like its light, varies everywhere; for the heat of the celestial kingdom differs from that of the spiritual kingdom, and no two societies have the same. The difference is not only a difference in degree, but in kind. It is more intense and pure in the Lord's celestial kingdom, because the angels there are more recipients of the Divine Good: it is less intense and pure in the Lord's spiritual kingdom,

because the angels there are more recipients of Divine Truth; and it differs in every society according to the reception of it. There is heat in the hells also, but it is unclean. The heat in heaven is what is meant by *sacred* and *celestial fire*, and the heat of hell is what is meant by profane and *infernal fire:* both denote love. *Celestial fire* denotes love to the Lord and love towards the neighbour, and every affection derived from those loves; and *infernal fire* denotes the love of self, and the love of the world, and every concupiscence derived from those loves. That love is heat proceeding from a spiritual origin, is evident from man's growing warm according to the activity of love; for in proportion to its quantity and quality he grows hot and is inflamed; and the heat becomes visible when his love is assailed. Hence, also, it is usual to speak of a man being *inflamed*, being *heated*, *burning*, *boiling*, and being *on fire*, in reference to the affections which proceed from the love of good, and also to the concupiscences which proceed from the love of evil.

135. The love which proceeds from the Lord as a sun is felt in heaven as heat, because the *interiors* of the angels receive love from the Divine Good which proceeds from the Lord, and their *exteriors* are warmed *from within*. Hence it is that heat and love so mutually correspond to each other in heaven, that every one there enjoys a kind and degree of heat corresponding to the quality of his love, agreeably to what was just now said. The heat of the world does not enter heaven, because it is too gross, and is not spiritual but natural: it is otherwise with men, because they are in the spiritual world as well as in the natural world. They are, therefore, warm as to the spirit altogether according to their loves; but as to the body they are warm both from the heat of the spirit and from the heat of the world; and the one flows into the other because they correspond. The nature and quality of the correspondence of these two kinds of heat is manifest from animals, for their loves—the chief of which is the love of continuing their species—burst forth and operate according to the presence and volume of heat proceeding from the sun of the world, which prevails only in the time of spring and summer; but they are greatly deceived who imagine that the influent heat of the world excites loves; for the natural does not flow into the spiritual, but the spiritual flows into the natural. The influx of the spiritual into the natural is according to Divine Order, but the influx of the natural into the spiritual is contrary to Divine Order.

136. Angels, like men, have understanding and will. The light of heaven forms the life of their understanding, because the light of heaven is Divine Truth, from which proceeds Divine Wisdom; and the heat of heaven forms the life of their will, because the heat of heaven is Divine Good, from which proceeds Divine Love. The very essence of the life of the angels takes its rise from that heat, but not from the light, except so far as it contains heat; and it is evident that life in general has its origin from heat, for on the removal of heat life perishes. So also in regard to faith without love, or to truth without good; for truth, which is called

the truth proceeding from faith, is light, and the good which arises from love is heat. These truths appear more clearly by comparisons with the heat and light of the world, to which the heat and light of heaven correspond; for from the heat of the world joined with light, all things which grow on the earth revive and flourish; this conjunction takes place in the seasons of spring and summer; but from light separate from heat nothing revives and flourishes, but all things are torpid and die; and this separation takes place in the time of winter, when heat is absent, though light continues. From this correspondence heaven is called *paradise*, because, there, truth is joined with good, or faith with love, as light is joined with heat in the season of spring on earth. These particulars will more clearly illustrate the truth, *That the Divine principle of the Lord in heaven is love to Him, and charity towards the neighbour;* see n. 13 to 19.

137. It is said in John, "*In the beginning was the Word, and the Word was with God, and God was the Word: all things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. He was in the world and the world was made by Him. And the Word was made flesh and dwelt among us, and we beheld His glory,*" i. 1, 3, 4, 10, 14. It is evident that the Lord is here meant by *the Word*, for it is said that *the Word was made flesh;* but what is specifically meant by *the Word*, has not yet been known, and shall therefore be explained. *The Word*, in this passage, is Divine Truth, which is in the Lord, and proceeds from the Lord; and therefore it is also called *light*, and that light is Divine Truth, was shown in the former part of this chapter. How all things were made and created by the Divine Truth shall now be explained.

Divine Truth has all power in heaven, and without Divine Truth there is, absolutely, no power. All the angels are called *powers*, from Divine Truth, and actually are powers in proportion as they are recipients or receptacles of Divine Truth; and hence they have power over the hells, and over all who put themselves in opposition; for a thousand enemies in the hells are not able to sustain one ray of the light of heaven, which is Divine Truth. Since therefore the angels are angels by virtue of their reception of Divine Truth, it follows that the whole heaven takes its origin from no other source, for heaven consists of angels.

That such immense power is inherent in Divine truth cannot be believed by those who have no other idea of truth than as of thought, or discourse, in which there is no inherent power, except so far as others obey it; but Divine Truth has inherent power in itself, and power of such a nature, that heaven and earth were created by it, and all things which are therein. That Divine Truth has such inherent power may be rendered clearer by considering the power of truth and goodness in man, and the power of the light and heat which proceed from the sun in the world.

By the power of truth and good in man. Everything which man does he does from understanding and will. He acts from his will with respect to goodness, and from his understanding with respect to truth; for all things of the will have reference to good,

and all things of the understanding have reference to truth. The whole body, therefore, is put in action by the will and understanding, and thousands of things rush spontaneously together, just at their nod and pleasure; hence it is evident, that the whole body is formed for obedience to goodness and truth, and, consequently, is formed from goodness and truth.

By the power of heat and light from the sun in the world. All things which grow in the world, as trees, corn, flowers, grasses, fruits, and seeds, derive their existence from no other source than the heat and light of the sun; hence it appears what a power of production is contained in those elements; what then must be the power of Divine light, which is Divine Truth; and of Divine heat, which is Divine Good! From them heaven derives its existence, and consequently the world—for the world exists by means of heaven, as was shown above. This will explain in what manner it is to be understood, that all things were made by the Word, and that *without Him was not anything made that was made;* and also that *the world was made by Him*, namely, by Divine Truth proceeding from the Lord. For this reason, in the book of Genesis, *mention is first made of light*, and afterwards of those things which depend on light (Gen. i. 3, 4); and hence also it is that all things in the universe, both in heaven and in the world, have relation to goodness and truth, and their conjunction gives rise to real existences.

139. It is to be observed that the Divine Goodness and Divine Truth which flow into the heavens from the Lord as a sun, are not *in* the Lord, but *from* the Lord; in the Lord there is only Divine Love, which is the Essence from which the Divine Goodness and Divine Truth in the heavens derive their existence; this may be illustrated by comparison with the sun of the natural world; for the heat and light which are in the world, are not *in* the sun, but proceed *from* the sun; *in* the sun there is nothing but fire, from which heat and light proceed. To *proceed* means *to derive existence from an Essence.*

140. Since the Lord, as a sun, is Divine Love, and Divine Love is Divine Goodness itself, therefore the Divine principle which proceeds from Him, and is His Divinity in heaven, is called, for the sake of distinction, Divine Truth, although it is Divine Good united with Divine Truth. This Divine Truth is what is called the *Holy* (*Spirit*) proceeding from Him.

THE FOUR QUARTERS IN HEAVEN.

141. THERE are four quarters in heaven, as in the world; the north, south, east, and west; and these are determined in both worlds by the position of the sun: in heaven by the sun of heaven, which is the Lord, and in the world by the sun of the world; nevertheless there are great differences in the two cases.

The FIRST difference is, that, in the world, that quarter is called

the south where the sun is at his greatest altitude above the earth; the north, where he is in the opposite point beneath the earth; the east, where he rises at the equinoxes; and the west, where he then sets. Thus, in the world, all the quarters are determined by the south, but in heaven that quarter is called the east where the Lord appears as a sun; opposite is the west; on the right is the south, and on the left is the north, and this in whatever direction the inhabitants turn themselves. Thus, in heaven, all the quarters are determined by the east; and that quarter is called the east (*oriens*) where the Lord appears as a sun, because all the *origin* of life proceeds from Him as a sun; and also because in proportion as heat and light, or love and intelligence, are received by the angels from Him, the Lord is said to *arise* upon them. Hence also it is that the Lord is called *the East* in the Word.

142. ANOTHER difference is, that the east is always before the angels, the west behind them, the south on their right, and the north on their left hand; but since this cannot be easily understood in the world, because man turns his face to every quarter, therefore it shall be explained.

The whole heaven turns itself towards the Lord as to its common centre, and therefore all the angels turn themselves towards Him. That there is a universal tendency to a common centre on earth is well known; but the tendency in heaven differs from the tendency in the world; for in heaven the front or fore parts tend to the common centre, but in the world the lower parts; and this tendency in the world is called the centripetal force and also gravitation. The interiors of the angels are actually turned forward, and because the interiors present themselves in the face, therefore the face determines the quarters in heaven.

143. That the angels have the east before them *whithersoever they turn*, will be still less easily understood in the world, because man has every quarter before him according to the direction in which he turns himself. We will therefore explain this also.

Angels turn and bend their faces and bodies in every direction like men, but still they have the east constantly before their eyes; because changes of aspect with angels are unlike those of men, and proceed from a different origin: they, indeed, appear similar, but are not so, because all determinations of aspect both with angels and spirits spring from their ruling love. We have just said, that the interiors of the angels are actually turned towards their common centre, which is the Lord appearing as a sun in heaven; and since love is thus continually before their interiors, and the countenance derives its existence from the interiors and is their external form, therefore the ruling love is continually before the face. Hence the Lord in the appearance of a sun is continually before the face in heaven, because He is the source from which the angels derive their love; and since the Lord Himself is in His own love with the angels, therefore it is He who causes them to look to Him in whatever direction they turn. These things cannot now be further elucidated, but in the following chapters—especially in those on Representations and Ap-

pearances, and on Time and Space in heaven—they will be made more plainly intelligible.

That the angels have the Lord constantly before them, has been given me to know, and also to perceive, from much experience; for whenever I have been in company with angels, the Lord has been sensibly present before my face, not seen, indeed, but still perceived in light. The angels also have frequently testified that it is so.

Because the Lord is constantly before the faces of the angels, therefore it is usual even in the world to say of those who believe in God, and love Him, that they *set Him before their eyes*, and *before their face*, and that they *look to Him* and *keep Him in view*. This mode of speaking is derived from the spiritual world, for many expressions in human language are derived from the spiritual world, although man is ignorant of their origin.

144. That there is such a turning to the Lord, is one of the wonders of heaven; for it is possible that many may be in the same place, and one may turn his face and body in one direction and another in another, and yet all see the Lord before them; and every one has the south on his right hand, the north on his left, and the west behind. It is another of the wonders of heaven that, although the aspect of the angels is always towards the east, they have an aspect also towards the other three quarters; but their aspect towards these is from their interior sight, which is the sight of thought. It is also another wonder of heaven, that it is not lawful for any one there to stand behind another, and to look at the back of his head; because the influx of good and truth, which is from the Lord, would be disturbed by it.

145. The angels do not see the Lord as He sees them, for they see the Lord through their eyes, but the Lord sees them in the forehead, because the forehead corresponds to love; and the Lord flows into their wills by love, and makes Himself visible to their understandings, to which the eyes correspond.

146. The quarters in the heavens which constitute the Lord's celestial kingdom, differ from those which constitute His spiritual kingdom; because the Lord appears as a sun to the angels who are in His celestial kingdom, but as a moon to the angels who are in His spiritual kingdom. Where the Lord appears is the east, but the distance between the sun and the moon in heaven is thirty degrees; consequently there is the same difference between the quarters of the celestial kingdom and those of the spiritual kingdom. It was shown, n. 20 to 28, that heaven is distinguished into two kingdoms, which are called the celestial kingdom and the spiritual kingdom, and that the Lord appears in the celestial kingdom as a sun, and in the spiritual kingdom as a moon, n. 118; nevertheless, the quarters in heaven are not hereby rendered indistinct, because the spiritual angels cannot ascend to the celestial angels, nor can the celestial angels descend to the spiritual [see above, n. 35].

147. The nature and quality of the Lord's presence in heaven may now be understood, for he is everywhere, and with every one, in the goodness and truth which proceed from Him; and

consequently He is with the angels in what is His own, as was said above, n. 12. In the interiors of the angels, from which the eyes see, there is a perception of the Lord's presence, and therefore they behold Him out of themselves, because there is continuity [between the sight of the eyes and the interiors which are the origin of their sight]. Hence it is evident how the Lord is in them, and they in the Lord, according to His own words, "*Abide in Me, and I in you,*" John xv. 4. "*He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him,*" John vi. 56. The Lord's *flesh* signifies Divine Good, and His *blood*, Divine Truth.

148. All the inhabitants of heaven dwell distinctly according to the quarters. They who possess the good derived from love dwell on the east and west; on the east they who are in clear perception of it, and on the west they who are in obscure perception of it. They who possess wisdom derived from the good of love, dwell in the south and north; they who are in the clear light of wisdom, in the south, and they who are in the obscure light of wisdom, in the north. The dwellings of the angels in the Lord's spiritual kingdom are arranged in the same manner as those of the angels of the celestial kingdom, yet with a difference according to the good of love and the light of truth derived from it. Love in the celestial kingdom, is love to the Lord, and the light of truth derived from it is wisdom; but in the spiritual kingdom it is love towards the neighbour, which is called charity, and the light of truth thence derived is intelligence, which is likewise called faith: see above, n. 23. They differ, also, as to the quarters; for the quarters in the two kingdoms are distant thirty degrees from each other, as was said just above, n. 146.

149. In every society of heaven the same arrangement prevails. They who are in the most intense love and charity are in the east, and they who are in less are in the west: they who are in the greatest light of wisdom and intelligence are in the south, and they who are in less are in the north. The angels dwell thus distinctly because every society is an image of the whole heaven, and is also a heaven in miniature—see above, n. 51 to 58—and the same order prevails in their assemblies. They are brought into this order in consequence of the form of heaven, by virtue of which every one knows his own place. The Lord also provides that in every society there may be some of every class, to the intent that the form of heaven may be, in every part, the same: nevertheless, the arrangement of the universal heaven differs from that of each society, as a whole differs from its parts; for the societies which are in the east excel the societies which are in the west, and those which are in the south excel those which are in the north.

150. Hence it is that the quarters in the heavens signify the qualities which peculiarly characterise the angels who dwell there: thus, the east signifies love and its good clearly perceived; the west the same obscurely perceived; the south wisdom and intelligence in clear light, and the north the same in obscure light. From this signification of the quarters in heaven, they

have a similar signification in the internal, or spiritual, sense of the Word; for the internal, or spiritual, sense of the Word is in perfect agreement with the things which exist in heaven.

151. The order of hell is the reverse of the order in heaven; for the infernals do not look to the Lord as a sun or as a moon, but backwards from the Lord to that thick darkness [*caliginosum*] which is in the place of the sun of the world, and to the darkness [*tenebrosum*] which is in the place of the moon of the earth. They who are called *genii* look to the thick darkness, and they who are called *spirits* look to the darkness. It may be seen above, n. 122, that the sun and moon of the world do not appear in the spiritual world, but, instead of the sun, thick darkness opposite to the sun of heaven, and, instead of the moon, darkness opposite to the moon of heaven: the quarters in hell are, therefore, opposite to the quarters in heaven. The thick darkness and the darkness are in the east; the west is where the sun of heaven is; the south is on the right, and the north on the left; and this relation also continues in whatever direction the body is turned; nor can it be otherwise, because, with the infernals, every tendency of the interiors, and consequently every determination, looks towards it and strives to preserve it. It was shown above, n. 143, that the direction of the interiors, and thence the actual determination of all in the other life, is according to their love; but the love of those who are in the hells is the love of self and the love of the world, and those loves are signified by the sun and moon of the natural world [see n. 122]; they are, also, the opposites of love to the Lord and love towards the neighbour. Hence it is that evil spirits turn themselves towards those dark appearances [*caliginea*], and backwards from the Lord. They who are in the hells dwell, also, according to their quarters. They who are in evils which spring from self-love, dwell from the east to the west; and they who are in the falses of evil, dwell from the south to the north: but on this subject more will be said shortly, when we come to treat of the hells.

152. When any evil spirit gains admission amongst the good, the quarters are so confounded, that the good scarcely know where their east is. I have sometimes perceived this to be the case, and have also been informed of it by spirits, who complained on such occasions.

153. Evil spirits sometimes appear to be turned to the quarters of heaven, and then they have intelligence and the perception of truth, but no love of good; and therefore as soon as they turn themselves backwards to their own quarters, they cease to be in intelligence and in the perception of truth, and say, that the truths which they had before heard and perceived, were not truths, but falses: they also desire that falses should be truths. Concerning this turning, I have been told that the understanding of the wicked can be so turned, but not the will; and that this is provided by the Lord, to the intent that every one may be able to see and acknowledge truths; but, nevertheless, that no one receives them unless he possesses goodness, because it is

goodness which receives truths, and not evil. The case is similar with man, in order that he may be amended by truths; but still he is not amended except in proportion as he is good: on this account man can be turned to the Lord in like manner; but if he is in evil as to life, he soon turns himself back again, and confirms in himself the falses of his own evil, in opposition to the truths which he understood and saw: this takes place when he thinks within himself from his own interior [principle].

CHANGES OF STATE IN THE ANGELS IN HEAVEN.

154. By changes of state in the angels, are meant their changes as regards love and faith, and consequently as regards wisdom and intelligence, and thus as to the states of their life. States are spoken of in reference to life, and those things which relate to life; and since angelic life is the life of love and faith, and thence of wisdom and intelligence, therefore states are employed in speaking of those principles, and are called states of love and faith, and states of wisdom and intelligence. How these states are changed with the angels, shall now be described.

155. The angels are not constantly in the same state of love, nor, consequently, of wisdom, for all their wisdom is derived from love and corresponds with it. Sometimes they are in a state of intense love, and sometimes in a state of love not so intense, decreasing by degrees from its greatest to its least intensity. When they are in the greatest degree of love, they are in the light and heat of their life, or in their brightness and delight; but when they are in the least degree, they are in shade and cold, or in their state of obscurity and undelight, from which they return again to the first, and so on. These states do not succeed each other uniformly, but with variety, like the variations of the state of light and shade, and of heat and cold; or like morning, noon, evening, and night, in every natural day, which change, with perpetual variety, within the year. These natural similitudes are, also, correspondents, for the morning corresponds to a state of love in brightness; noon to a state of wisdom in brightness; evening to a state of wisdom in obscurity; and night to a state of no love and wisdom; but night has no correspondence with the states of the life of those who are in heaven. There is a correspondence there with the twilight which precedes the morning, but the correspondence of night is with those who are in hell. From this correspondence *days* and *years*, in the Word, signify states of life in general; *heat* and *light*, love and wisdom; *morning*, the first and highest degree of love; *noon*, wisdom in its light; *evening*, wisdom in its shade; *daybreak*, the obscurity which precedes the morning; and *night*, the privation of love and wisdom.

156. The states of all things which are around the angels and before their eyes, are also changed along with the states of their interiors, which latter depend upon their love and wisdom; for all the things which the angels behold assume an appearance

according to their inward state; but what those things are, and their quality, will be described when we come to treat of representatives and appearances in heaven.

157. Every individual angel undergoes and passes through such changes of state, and so does every society as a whole, but still there is variety, because every one differs in love and wisdom; for they who are in the centre are in a more perfect state than they who are around them; and perfection diminishes successively from the centre to the extreme circumferences of each society [see n. 23 and 128]. It would be too prolix to specify all the differences of state in the angels and angelic societies, for every one undergoes changes according to the quality of his love and faith; so that one is in his brightness and delight when another is in his obscurity and undelight, and this at the same time and within the same society. The changes in one society also differ from those in another, and those in the societies of the celestial kingdom from those in the societies of the spiritual kingdom. These differences in the changes of state are, in a general point of view, like the variations of the state of the day in different climates on the earth, where it is morning with some when with others it is evening; warm with some and cold with others, and *vice versâ*.

158. The angels say that such changes of state in heaven depend upon several causes: the *first* is, that the delight of life and of heaven, which results from their love and wisdom derived from the Lord, would gradually lose its value, if they were always in it; as is the case with those who enjoy delights and pleasures without any variety. A *second* cause is, that as angels have a *proprium* or quality peculiar to themselves as well as men; which *proprium* consists in loving themselves; all who are in heaven are withheld from their *proprium*, and are in love and wisdom so far as they are withheld from it by the Lord; that in proportion as they are not withheld, they are in the love of self, and that, since every one loves his *proprium* and is attracted by it, therefore they have changes of state or successive vicissitudes. A *third* cause is, that they are perfected by these changes, for they are thus habitually held in love to the Lord, and withheld from the love of self; and their perception and sense of good is rendered more exquisite by the alternations of delight and undelight. The angels also said that the Lord does not produce their changes of state—because the Lord, as a sun, is always flowing in with heat and light, that is, with love and wisdom—but that the cause is in themselves, because they love their *proprium*, which continually draws them away from the Lord; and this they illustrated by a comparison drawn from the sun of the world; for the changes of the state of heat and cold, and of light and shade, every year and every day, do not originate in the sun —because the sun stands still—but are caused by the motion of the earth.

159. It has been shown me how the Lord, as a sun, appears to the angels in the celestial kingdom in their first, second, and third states. The Lord, as a sun, was at first seen glowing and

glittering with such splendour as cannot be described; and it was told me that He appears thus to the angels in their first state. Afterwards there was seen a great dusky belt round the sun, which caused a gradual abatement in its glowing and glittering radiance; and it was told me, that the sun appears to them in this manner in their second state. The belt next seemed to become gradually more dusky, and the sun less glowing, until at length it became apparently quite white; and it was told me, that the sun appears so to the angels in their third state. This white orb was then seen to advance to the left, towards the moon of heaven, and to add itself to her light, in consequence of which the moon shone with unusual brightness; and it was told me, that this was the fourth state to the angels of the celestial kingdom, and the first to those of the spiritual kingdom; that the changes of state in each kingdom are thus alternate, yet not in the whole kingdom at once, but in one society after another; and also, that these vicissitudes do not return at stated periods, but occur to them sooner or later, without their previous knowledge. The angels say also that the sun is not so changed in itself, nor does it really so advance [towards the moon]; but that it appears to do so according to the successive progressions of their states, because the Lord appears to every one according to the quality of his state: that therefore, when they are in intense love, the Lord as a sun appears glowing, and, according to the decrease of their love, less glowing; and that the quality of their state was represented by the dusky belt, which occasioned in the sun those apparent variations in its flame and light.

160. When the angels are in their last state, which is when they are in their *proprium*, they begin to be sad. I have conversed with them when they were in that state, and have seen their sadness; but they said that they hoped soon to return to their pristine state, and thus, as it were, again into heaven; for it is heaven to them to be withheld from their *proprium*.

161. There are also changes of state in the hells, but these will be spoken of when we come to treat of hell.

TIME IN HEAVEN.

162. Although all things in heaven have their successions and progressions as in the world, still the angels have no notion or idea of time and space, and indeed they are altogether ignorant what time and space are. We shall therefore now speak of time in heaven, and in a subsequent chapter concerning space.

163. The angels do not know what time is—although all things with them occur in successive progression as in the world, and so completely that there is no difference—because in heaven there are not years and days, but changes of state: where years and days exist there are *times*, but where changes of state alone exist, there are *states*

164. We speak of time in the world, because the sun of the world appears to proceed successively from one degree in the heavens to another, and thus to cause the times, or as they are called, the *seasons*, of the year; besides which, he apparently revolves round the earth, and thus causes the times which are called times of the day. Both these changes occur at regular intervals, but it is otherwise with the sun of heaven; for that sun does not, by successive progression and revolutions, cause years and days, but apparently changes of state; and these not even at regular intervals, as was shown in the last chapter; and hence the angels cannot have any idea of time, but they have in its place an idea of state. What state is, may be seen above, n. 154.

165. Since the angels have no idea derived from time, like men in the world, therefore also they have no idea of time itself, nor of anything which relates to time. They do not even know what is meant by a year, a month, a week, a day, an hour, to-day, to-morrow, yesterday; and when they hear them named by man (for angels are always adjoined to man by the Lord), they have only a perception of states, and of such things as relate to state: thus the natural ideas of man are turned into spiritual ideas with the angels. Hence it is that *times*, in the Word, signify *states*, and that portions of time, such as those above mentioned, signify spiritual things which correspond to them.

166. It is the same with all things which depend on time, such as the four seasons of the year, spring, summer, autumn, and winter; the four times of the day, morning, noon, evening, and night; the four ages of man, infancy, youth, manhood, and old age; and all other periods whose existence depends on time. In thinking of them, man thinks of time, but an angel thinks of state, so that what is derived from time in the thought of man is turned into the idea of state with angels: spring and morning suggest to them the idea of a state of love and wisdom such as that possessed by the angels in their first state; summer and noon an idea of love and wisdom as they prevail in their second state; autumn and evening, such as they are in their third state; and night and winter an idea of the state which exists in hell; and hence it is, that such things are signified in the Word by those times [see above, n. 155]. It may now be understood in what manner the natural ideas which are in the thought of man, are turned into spiritual ideas in the mind of the angels who attend him.

167. Since the angels have no idea of time, they have a different idea of eternity from that which is entertained by men on earth; for eternity is perceived by them as *infinite state*, not as *infinite time*. I was once thinking about eternity, and by the idea of time I could perceive what was [meant by the expression] *to eternity*, namely, existence without end; but I could form no conception of what was *from eternity*, and therefore none of what God had done from eternity before creation. When a feeling of anxiety arose in my mind on this account, I was elevated into the sphere of heaven, and consequently into that perception of eternity in which the angels are, and then I was enlightened to

see that eternity must not be thought of from time, but from state; and that, in such a case, it is possible to form a conception of what is meant by *from eternity*, which also was communicated to me.

168. The angels who speak with men, never speak by the natural ideas which are peculiar to man, and are derived from time, space, materiality, and such things as are analogous to them; but by spiritual ideas, which are derived from states, and their various changes, within the angels and out of them; nevertheless, angelic ideas, which are spiritual, when they flow into man, are turned in an instant, and of themselves, into natural ideas proper to man, to which they exactly correspond. This change is unknown to the angels, and to men also, although the influx of heaven into man is all effected in this manner. Certain angels were admitted more nearly than is usual into my thoughts, and even into my natural thoughts, in which were many ideas derived from time and space; but they understood nothing, and therefore suddenly retired, and I afterwards heard them conversing, and saying that they had been in darkness. It has been granted me to know by experience how entirely ignorant the angels are of time. A certain angel from heaven was of such a character that he could be admitted into natural ideas, such as men have, and I therefore conversed with him as man with man. At first he did not know what it was that I called time, so that I was obliged to inform him in what manner the sun appears to revolve round the earth and cause years and days; and that hence the years are distinguished into four seasons, and also into months and weeks, and the days into twenty-four hours, and that these recur at regular intervals; and that this is the origin of times. On hearing this he was much surprised, and said, that they knew nothing of such things, but that they were states. In the course of our conversation I also observed, that it is known in the world that there is no time in heaven, or, at least, that men speak as if they knew it; for they say of those who die, that they *leave the things of time*, and that they pass *out of time*, by which they mean, out of the world. I observed also, that it is known by some that times, in their origin, are really states, from this circumstance, that times altogether depend on the states of affection in which men are, and appear short to those who are in agreeable and glad affections; long, to those who are in disagreeable and sorrowful affections; and various, to those who are in a state of hope and expectation; and that, on this account, the learned investigate what time and space are; and that some of them know that time belongs only to the natural man.

169. The natural man may imagine that he would be deprived of all thought, if the ideas of time, space, and material things, were taken away, for on these ideas are founded all the thoughts proper to man; but he may rest assured that thoughts are limited and confined in proportion as they partake of time, space, and material things; and that they are not limited, but extended, in proportion as they do not partake of them, because the mind is so far elevated above the things of the body and the world.

Hence the angels possess wisdom, and their wisdom is called incomprehensible, because it does not descend to ideas which are derived from natural things alone.

REPRESENTATIVES AND APPEARANCES IN HEAVEN.

170. THE man who thinks only from natural light, cannot comprehend how anything in heaven can be similar to what exists in the world; because he has thought, and confirmed himself in the idea, that angels are merely minds, and that minds are a sort of ethereal puffs of breath, which therefore have no senses like a man, nor eyes, nor consequently any objects of sight; and yet angels have all the senses which men have, but in a much more exquisite manner; and the light by which they see is much brighter than the light by which man sees. That angels are men in the most perfect human form, and that they enjoy every sense, may be seen above, n. 73 to 77; and that the light in heaven is much brighter than the light in the world, in n. 126 to 132.

171. The nature and quality of the objects which appear to the angels in the heavens, cannot be briefly described; for the most part they are like things on the earth, but in form more perfect, and in number more abundant. The existence of such things in heaven is evident from those which were seen by the prophets: as by Ezekiel, where he speaks of the new temple and the new earth, which are described from chap. xl. to xlviii.; by Daniel from chap. vii. to xii.; by John from the first chapter of the Apocalypse to the last; and by others, who are mentioned both in the historical and the prophetic books of the Word. They saw these things when heaven was open to them, and heaven is said to be *opened* when the interior sight, which is the sight of the spirit of man, is opened; for the things which are in heaven cannot be seen with the bodily eyes, but with the eyes of the spirit, which are opened when it pleases the Lord; and then man is withdrawn from the natural light of the bodily senses, and is elevated into spiritual light, in which he is as to his spirit. In that light I have seen the things which exist in heaven.

172. Although the objects which appear in the heavens are, for the most part, similar to those which exist on earth, still they are not similar as to essence; for all things in the heavens derive their existence from the sun of heaven, while those on earth exist from the sun of the world; and the former are called spiritual, but the latter natural.

173. The phenomena which exist in heaven do not exist in the same *manner* as those on earth, for all things in the heavens derive their existence from the Lord, according to their correspondence with the inward state of the angels. The angels have an inward state and an outward state; the inward has reference to love and faith, and consequently will and understanding—for will and understanding are their receptacles—and the outward things which surround them correspond to their interiors, as may

be seen above, n. 87 to 115. This may be illustrated by the law of heat and light in heaven, for the angels possess heat according to the quality of their love, and light according to the quality of their wisdom [see n. 128 to 134]; and the case is similar with all other things which appear to the senses of the angels.

174. Whenever it has been granted me to be in company with angels, the objects in heaven have appeared so exactly like those in the world, that I knew no otherwise than that I was in the world, and in the palace of an earthly king. I also conversed with the angels as man with man.

175. Since all things which correspond to the interiors, or inward state, also represent them, they are called REPRESENTATIVES; and since they vary according to the states of the angels, they are called APPEARANCES, although the objects which appear to the angels in heaven, are perceived by them in as lively a manner as those on the earth are by man, and indeed much more clearly and distinctly. The appearances in heaven are called *real appearances*, because they really exist; but there are also appearances which are not real, because, although they indeed appear, they do not correspond to the interiors: concerning these we shall speak hereafter.

176. To illustrate the nature and quality of the objects which appear to the angels according to correspondence, I will mention only one single instance. To those who are in intelligence, there appear gardens and paradises, full of trees and flowers of every kind, planted in the most beautiful order, and so interwoven as to form arbours, with entrances of verdant fret-work, and walks around them, arranged with such beauty as no language can describe. They who are distinguished for intelligence walk in these paradises, and gather flowers, and weave garlands, with which they adorn little children. There are also species of trees and flowers in them, which were never seen, and which could not exist, in the world; and the trees bear fruits, according to the goodness and love in which the intelligent are. Such things are seen by them, because a garden and a paradise, and fruit-bearing trees and flowers, correspond to intelligence and wisdom. That there are such things in heaven, is also known on earth, but only to those who are good, and who have not extinguished the light of heaven in themselves by mere natural light and its fallacies; for they think and say, when speaking of heaven, that such things are there *as eye hath not seen nor ear heard.*

THE GARMENTS WITH WHICH THE ANGELS APPEAR CLOTHED.

177. SINCE angels are men, and live together in society like men on earth, therefore they have garments, houses, and other things of the same kind, but with this difference, that they are all more perfect, because angels exist in a more perfect state [than men] for as angelic wisdom exceeds human wisdom so greatly as to be ineffable, so all things which the angels perceive

and which are visible before them, exceed earthly things, because they correspond to their wisdom [see above n. 173].

178. The garments with which the angels are clothed, like all other things in heaven, correspond; and because they correspond, they also really exist [see above, n. 175]: and since the garments of angels correspond to their intelligence, therefore all in heaven appear clothed according to their intelligence; and because some excel others in intelligence [n. 43, 128], therefore they are more beautifully clad. The most intelligent have garments which glitter as with flame, and some are resplendent as with light; while the less intelligent have garments of clear or opaque white without splendour, and the still less intelligent have garments of various colours; but the angels of the inmost heaven are naked.

179. Since the garments of the angels correspond to their intelligence, therefore they correspond also to truth, because all intelligence is from Divine Truth; so that whether we say that angels are clothed according to intelligence, or according to Divine Truth, it is the same thing. The garments of some glitter as with flame, and those of others are resplendent as with light, because flame corresponds to goodness, and light to truth derived from goodness: again, the garments of some are of a clear or opaque white without splendour, and those of others are of various colours, because the Divine Goodness and Truth are less refulgent, and are also variously received by those who are less intelligent. *White* also, both clear and opaque, corresponds to *truth;* and *colours* to *the varieties of truth.* The angels of the inmost heaven are naked, because they are in innocence, and innocence corresponds to nakedness.

180 Since the angels are clothed in heaven, they have always appeared so when seen in the world; as when they were seen by the prophets, and also at the Lord's sepulchre; where "*their countenance was like lightning,*" and "*their raiment glittering and white*" (Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12, 13); and they who were seen in heaven by John had "*garments of fine linen and white,*" Apoc. iv. 4; chap. xix. 14. Because intelligence proceeds from Divine Truth, therefore the garments of the Lord, at His transfiguration, were "*glittering and white as light*" (Matt. xvii. 2; Mark ix. 3; Luke ix. 29); and it may be seen above [n. 29], that light is Divine Truth proceeding from the Lord. Hence it is that *garments,* in the Word, signify truths, and intelligence derived from truths; as in John: "*They who have not defiled their garments, shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment,*" chap. iii. 4, 5. "*Blessed is he that watcheth and keepeth his garments,*" chap. xvi. 15. And concerning Jerusalem, by which is meant the Church which is in Truth, it is thus written in Isaiah: "*Awake, put on strength, O Zion; put on thy beautiful garments, O Jerusalem,*" lii. 1; and in Ezekiel, "*I girded thee about with fine linen, and covered thee with silk. Thy raiment was of fine linen and silk,*" xvi. 10, 13; not to mention many other passages. They who are not in truths, are said not to be clothed with a

wedding garment; as in Matthew: "*When the king came in, he saw there a man who had not on a wedding garment; and he said to him, friend, how camest thou in hither not having a wedding garment?* wherefore he was *cast into outer darkness*," xxii. 12, 13. The house where the marriage was celebrated signifies heaven and the church, on account of the Lord's conjunction with them by His divine truth; and therefore the Lord, in the Word, is called the *Bridegroom* and *Husband*, and heaven and the church, the *bride* and *wife*.

181. The garments of the angels do not merely appear to be garments, but they really are garments, for they not only see them, but feel them, and have many changes, which they take off and put on, laying aside those which are not in use, and resuming them when they come into use again. That they are clothed with a variety of garments, I have witnessed a thousand times; and when I inquired whence they obtained them, they told me, "from the Lord," and added that they receive them as gifts, and that they are sometimes clothed without knowing how. They also said that their garments are changed according to the changes of their state; that in their first and second states they are a clear, shining white, and in the third and fourth states they are rather more dim; and that this also depends on correspondence, because their changes of state are changes as to intelligence and wisdom, concerning which see above, n. 154 to 161.

182. Since every one in the spiritual world is clothed according to his intelligence, and consequently according to the truths from which his intelligence is derived, it follows that they who are in hell, being without truths, appear only in garments which are tattered, foul, and disgusting, each according to his insanity; nor can they wear any others. The Lord permits them to be clothed in this manner, that they may not appear naked.

THE HABITATIONS AND MANSIONS OF THE ANGELS.

183. Since there are societies in heaven, and the angels live like men, it follows that they have habitations, and that these are various according to their condition—magnificent for those who are in a state of dignity, and less magnificent for those who are in a lower state. I have occasionally conversed with angels concerning the habitations of heaven, and told them that scarcely any one at this day is disposed to believe that angels have habitations and mansions; some because they do not see them, others because they do not know that angels are men, and others because they believe that the angelic heaven is the heaven above them which they see with their eyes; and, because it appears empty, and they suppose angels to be ethereal forms, they conclude that they live in the ether. Besides, they do not comprehend how there can be similar things in the spiritual world to those which exist in the natural world, because they know nothing concerning what is spiritual. The angels replied that they know such ignorance prevails in the world at this day, and are sur-

prised that it exists chiefly within the church, and more amongst the intelligent there than amongst those whom *they* call the simple. They said further, that they who are so ignorant might know from the Word that angels are men, because they who have been seen were seen in the form of men; and because the Lord, who took with Him all His Humanity, was also seen as a man; and that it follows, because they are men, that they have mansions and habitations, and that although they are called spirits they are not mere ethereal forms that flit about in the air, as some ignorantly suppose. Such ignorance they call insanity. They also declared that the truth might be known if men would think of angels and spirits apart from their preconceived opinions, and that they do so when the question, *whether it is so*, is not made the immediate subject of inquiry; for every one has a general idea that angels are in the human form; that they have dwellings, which they call the habitations of heaven, and that they are more magnificent than earthly habitations; but this general idea, which flows from heaven, is instantly annihilated, when the question, *whether it is so*, is made the central object of thought. This occurs chiefly with the learned, who, by self-intelligence, have closed heaven against themselves, and shut out its light. The case is similar with respect to a belief in the life of man after death. They who speak about it, and do not think at the same time from their acquired erudition concerning the soul, or from the doctrine of its reunion with the body, believe that they shall live as men after death; that they shall dwell amongst angels if they have lived well, and see magnificent objects, and be sensible of joys; but as soon as they revert to the doctrine of reunion with the body, or to the common hypothesis concerning the soul, and the thought occurs, whether the soul is of such a nature—that is, *whether it is so*—their former idea is dissipated.

184. But it is better to adduce the evidence of experience. Whenever I have conversed with the angels mouth to mouth, I have been present with them in their habitations, which are exactly like the habitations on earth called houses, but more beautiful. They contain chambers, inner rooms, and bed-chambers, in great numbers; courts also, and around them gardens, shrubberies, and fields. Where the angels live in societies, their habitations are contiguous, or near to each other, and arranged in the form of a city, with streets, ways, and squares, exactly like the cities on our earth; and it has been granted me to walk through them, and to look about on every side, and occasionally to enter the houses. This occurred when I was in a state of full wakefulness, and my interior sight was opened.

185. I have seen palaces in heaven magnificent beyond description. Their upper parts were refulgent as if they were pure gold, and their lower parts as if they were precious stones: some were more splendid than others, and the splendour without was equalled by the magnificence within. The apartments were ornamented with decorations, which neither language nor science can adequately describe. On the south were paradises, in which all things were similarly resplendent; for in some places the leaves

of the trees were like silver and the fruits like gold, while the colours of the flowers, which were arranged in beds, appeared like rainbows; and the grounds were contiguous to other palaces, which terminated the view. The architecture of heaven is such, that one might say it is the very art itself; nor is this to be wondered at, because the art itself is from heaven. The angels said that such things, and innumerable others still more perfect, are presented before their eyes by the Lord, but that nevertheless they delight their minds more than their eyes, because in everything they see correspondences, and, by correspondences, things divine.

186. Concerning correspondences I have also been informed, that not only the palaces and houses, but the minutest particulars both within and without them, correspond to interior things which exist in the angels from the Lord; that an entire house corresponds to their goodness, and the various things within it to the various particulars of which their goodness is composed; and that all things out of the house correspond to their truths which are derived from good, and also to their perceptions and knowledge; that since the whole corresponds to the goods and truths appertaining to the angels from the Lord, therefore they correspond to their love and thence to their wisdom and intelligence; because love has reference to goodness; wisdom also has reference to goodness and at the same time to truth; and intelligence has reference to truth derived from goodness. These interior things are perceived by the angels when they look at those objects, and on this account they delight and affect their minds more than their eyes.

187. Hence it is evident why the Lord called Himself the temple which is in Jerusalem, John ii. 19, 21; and why the New Jerusalem appeared of pure gold, its gates of pearls, and its foundations of precious stones, Apoc. xxi.: namely, because *the temple* represented the Divine Humanity of the Lord; and the *New Jerusalem* signifies the church which is to be established hereafter. Its *twelve gates* denote the truths which lead to goodness; and its *foundations*, the truths on which it is founded.

188. The angels who constitute the Lord's celestial kingdom dwell, for the most part, in elevated places, which appear like mountains rising from the ground. They who constitute the Lord's spiritual kingdom, dwell in less elevated places, which appear like hills; but the angels who are in the lowest parts of heaven dwell in places which appear like rocks. This also arises from correspondence, for interior things correspond to superior things, and exterior things to inferior things; and hence it is that *mountains*, in the Word, signify celestial love; *hills*, spiritual love; and *rocks*, faith.

189. There are also angels who do not live in societies, but in separate houses. These dwell in the midst of heaven, and are the best of angels.

190. The houses in which the angels dwell are not constructed by hand, like houses in the world, but are given them freely by the Lord, according to their reception of good and truth: they

also vary a little according to the changes of the state of their interiors spoken of above, n. 154 to 160. All things whatsoever which the angels possess, they hold as gifts from the Lord, and they are supplied with everything they need.

CONCERNING SPACE IN HEAVEN.

191. Although all things in heaven appear to occupy a place and to be in space exactly as they do in the world, still the angels have no notion or idea of place and space. This must of necessity appear paradoxical, and since the subject is of great importance, I shall endeavour to explain it clearly.

192. Changes of place in the spiritual world are effected by changes of the state of the interiors, so that they are nothing but changes of state. By such changes I also have been conducted by the Lord into the heavens, and to various earths in the universe; but I was present there as to the spirit only, whilst the body remained in the same place [on earth]. All the angels move in this manner, and hence they have no distances; and since they have no distances, they have no spaces, but instead of spaces they have states and their changes.

193. Change of place being only change of state, it is evident that proximity is merely a resemblance of the state of the interiors, and that distance is dissimilarity; and hence it is that they are near to each other who are in a similar state, and distant, who are in a dissimilar state; and that spaces in heaven are merely external states corresponding with internal. It is from this cause alone that the heavens are distinct from each other, and each society in heaven, and every individual in each society; and hence also the hells are altogether separated from the heavens.

194. From the same cause, any one in the spiritual world appears to be present if another intensely desires his presence, for by reason of that desire he sees him in thought, and puts himself in his state; and *vice versâ*, one person is removed from another in proportion as he holds him in aversion, for all aversion arises from contrariety of the affections and disagreement of the thoughts; and therefore many who appear together in one place in the spiritual world so long as they agree, disappear as soon as they disagree.

195. Further: when any one goes from one place to another, whether it is in his own city, or in the courts, or the gardens, or to others out of his own city, he arrives sooner when he is in haste, and later when he is indifferent about it; the way itself being lengthened or shortened according to his desire of arrival, although it is really the same way. I have often seen this, and wondered that it should be so. Hence again it is evident that, with the angels, distances and spaces depend altogether on the states of their interiors; and on this account no notion or idea of space can enter their thoughts, although spaces with them are as real as they are in the world.

196. This may be illustrated by the thoughts of man, which

have nothing in common with space; for whatever a man thinks of intensely becomes as it were present to him. Every one who reflects upon it also knows that his sight takes no account of spaces, except from intermediate objects on the earth which he sees at the same time, or from his previous knowledge of their distance; because space is continuous, and continuity hides distance, except it is measured by things which are not continuous. It is the same with angels, but in a more especial manner, because their sight acts in unity with their thought, and their thought with their affection; and because things appear near or remote, and are also varied, according to the states of their interiors, as was said above.

197. Hence it is that, in the Word, by places and spaces and by all things which have relation to space, are signified such things as relate to state; as by distances, nearness, remoteness, ways, journeyings, sojournings, miles, furlongs, plains, fields, gardens, cities, and streets; by motions; by measures of various kinds; by length, breadth, height, and depth, and by innumerable other things; for most things in the world have some reference to space and time. I shall notice now only what is signified in the Word by *length*, *breadth*, and *height*. In the world, length and breadth are spoken of with reference to things which are long and broad as to space, and the same with height; but in heaven, where space is no object of thought, by *length* is understood a state of good, by *breadth* a state of truth, and by *height*, the discrimination of both according to degrees. Concerning degrees, see n. 38. The reason that such states are signified by those three dimensions, is because length in heaven is from east to west, and they who are in good arising from love dwell there; and breadth is from south to north, where they who are in truth derived from good dwell [see above, n. 148]; and height in heaven denotes both goodness and truth, according to degrees. For this reason it is that such things are signified in the Word by length, breadth, and height; as in Ezekiel, from chap. xl. to xlviii., where the new temple and new earth, with the courts, chambers, doors, gates, windows, and suburbs are described by measures of length, breadth, and height. All these things signify a New Church, and the goods and truths which prevail in it; for otherwise, to what purpose would be all those measures? The New Jerusalem is described in the Apocalypse in a similar manner, in these words: "*The city lieth four square, and the length is as great as the breadth; and he measured the city with a reed, twelve thousand furlongs, and the length, the breadth, and the height are equal,*" xxi. 16. By the New Jerusalem is signified a New Church, and consequently its dimensions signify the constituents of the church. By *length* is signified the good of its love; by *breadth*, its truth derived from that good; by *height*, good and truth as to their degrees; by *twelve thousand furlongs*, the sum of all goodness and truth. What else could be meant by the height of the city being twelve thousand furlongs [1,500 miles], and the length and the breadth being the same as the height? That *breadth*, in the Word, signifies truth, is evident in David: "*Thou hast not shut me up in the hand of the*

adversary, Thou hast made my feet to stand in the breadth," Psalm xxxi. 8. Again, "*I called upon the Lord out of straightness, He answered me in the breadth,*" Psalm cxviii. 5; not to mention other passages, such as Isaiah viii. 8; Habakkuk, chap. i. 6; and elsewhere.

198. Hence it may be seen, that although there are spaces in heaven, as well as in the world, still nothing there is measured by spaces, but by states; and, consequently, that spaces cannot be measured there as in the world, but only seen from the state of the interiors of the angels, and according to that state.

199. The first and most essential cause of this is, that the Lord is present to every one according to his love and faith, and that all things appear either near or remote, according to His presence; for from this all things in the heavens are determined. From His presence also the angels have wisdom, for by it they have extension of the thoughts, and thence a communication of all things which are in the heavens; in short, by the Lord's presence they have the faculty of thinking spiritually and not naturally like men.

THE FORM OF HEAVEN, WHICH GOVERNS ALL HEAVENLY ASSOCIATION AND COMMUNICATION.

200. THE nature of the form of heaven may in some measure be gathered from what has been said in the preceding chapters; viz., that heaven is like itself in its greatest forms and in its least, n. 72; that therefore every society is heaven in a less form, and every angel is heaven in the least form, n. 51 to 58; that as the whole heaven resembles one man, so every society of heaven in a less form resembles a man, and in the least form, every angel, n. 59. to 77; that the wisest are in the middle, and around them, even to the borders, are the less wise, and that this is the case in every society, n. 43; that they who are in goodness arising from love dwell from the east to the west in heaven, and they who are in truths derived from good from the south to the north; and that the same arrangement exists in every society, n. 148, 149. All these things are according to the form of heaven, and hence the nature of that form in general may be inferred.

201. It is necessary to understand the form of heaven, because not only are all associated according to it, but all communication takes place according to that form, and therefore all extension of thoughts and affections; consequently, all the intelligence and wisdom of the angels. Hence it is, that in proportion as any one is in the form of heaven, that is, so far as he himself is a form of heaven, he is wise. Whether we speak of being in the form of heaven, or in the order of heaven, it amounts to the same; because the form of everything results from its order, and is according to it.

202. It may be expedient here to say something of what is meant by being in the form of heaven. Man was created both after the image of heaven and the world; his internal nature

after the image of heaven and the world; his external after the image of the world [see above, n. 57]; whether we say after the image, or according to the form, it is the same thing; but since man, by the evils of his will, and by false principles of thought arising from them, has destroyed the image, and consequently the form, of heaven in himself, and has introduced in their place the image and form of hell, therefore his internal is closed from his birth; and this is the reason why man is born in mere ignorance, which is not the case with animals. In order, therefore, that the image or form of heaven may be restored in man, he must be instructed in all things relating to order; for, as was said above, form is according to order. The Word contains all the laws of divine order, for the laws of divine order are the precepts of the Word In proportion, therefore, as man becomes acquainted with those precepts, and lives according to them, his internal is opened, and the order, or image, of heaven is formed anew within it Hence it is evident that by being in the form of heaven, is meant to live according to the truths of the Word.

203. In proportion as any one is in the form of heaven, he is in heaven, and is himself a heaven in the least form [n. 57]; and, consequently, he is so far in intelligence and wisdom; for, as was said above, all the thoughts of his understanding, and all the affections of his will, diffuse themselves into heaven in every direction according to its form, and communicate in a wonderful manner with the societies which are there, and they reciprocally with him. There are some who believe that their thoughts and affections do not actually extend themselves around them, but are enclosed within them, because they see the things which they think, inwardly or as it were in themselves, and not as distant, but this is a fallacy; for as the sight of the eye extends itself to remote objects, and is affected according to the order of the things which it sees in that way, so likewise the interior sight, which is that of the understanding, extends itself into the spiritual world, although man is not sensible of it, for the reason assigned at n. 196. The only difference is, that the sight of the eye is affected naturally, because it takes cognizance of the things which are in the natural world, while the sight of the understanding is affected spiritually, because it sees only those that are in the spiritual world, all of which have relation to good and truth. Man does not know that this is the case, because he is not aware that there is a light which enlightens the understanding, although without that light he would be unable to think at all. Concerning that light, see above, n. 126 to 132. There was a certain spirit who believed that he thought from himself, and consequently without any extension out of himself, or any communication with societies which are out of him: to convince him that he was in error, all communication with the societies nearest to him was taken away, in consequence of which he was not only deprived of thought, but fell down as if dead, except that he threw his arms about like a new-born infant. After some time communication was restored to him, and according to the degree in which it was restored, he returned into the usual state of his own thought.

Other spirits, who were witnesses of this, confessed that all thought and affection flows-in according to communication, and therefore also the entire of life; since the entire of man's life consists in this, that he can think and be affected, or, what is the same thing, that he can understand and will.

204. It is to be observed, however, that intelligence and wisdom vary in every one according to the quality of his communication. They whose intelligence and wisdom are formed from genuine truths and goods, communicate with societies according to the form of heaven; while they whose intelligence and wisdom are not formed from genuine truths and goods, but still from things which agree with them, have a broken and irregular communication, because it does not take place with societies in a series agreeable to the form of heaven; but they who are not intelligent and wise, because they are in falses derived from evil, communicate with societies in hell. The extent of communication is according to the degree of confirmation. It is further to be noted, that this communication with societies is not of such a nature as to be perceptible to the members of them, but is a communication with the quality [whether good or evil] which flows from them.

205. All in heaven are associated according to spiritual affinities, which are those of goodness and truth, and according to the order of those affinities. Such association pervades the universal heaven, through every society and every house; and hence it is that those angels who are similar as to goodness and truth, know each other, like those who are related by consanguinity and affinity on earth, and just as if they had been acquainted from infancy. The goods and truths which constitute wisdom and intelligence, are associated in the same manner in every angel; they know each other in the same manner, and as they know each other, they also conjoin themselves together. Wherefore they with whom truths and goods are conjoined according to the form of heaven, see the consequences which flow from them in a series, and take an extensive view of the manner of their coherence in all directions; but it is otherwise with those with whom goods and truths are not conjoined according to the form of heaven.

206. Such is the form in each heaven, according to which the communication and extension of the thoughts and affections of the angels proceed, and according to which they have intelligence and wisdom; but the communication of one heaven with another, that is, of the third or inmost with the second or middle, and both of these with the first or ultimate, is of a different nature, and indeed ought not to be called communication, but *influx*, of which something shall now be said. That there are three heavens, and that they are distinct from each other, was shown above in a separate chapter, n. 29 to 40.

207. That there is not, properly speaking, communication between one heaven and another, but rather *influx*, may be seen by considering their situation in regard to each other; for the third or inmost heaven is above, the second or middle heaven is be-

neath, and the first or ultimate heaven is still lower; and all the societies of every heaven are arranged in a similar manner. Some are in elevated places, which appear as mountains [n. 188], and angels of the inmost heaven dwell on their summits; beneath are societies of the second heaven, and beneath them societies of the ultimate heaven, and so throughout, whether they are in elevated places or not. A society of a superior heaven has no communication with a society of an inferior heaven except by correspondences [see above, n. 100], and *communication by correspondences* is called *influx*.

208. One heaven is conjoined with another, or a society of one heaven with a society of another, by the Lord alone, by influx both immediate and mediate—immediate from Himself, and mediate through the superior heavens in their order, into the inferior; and since the conjunction of the heavens by influx is from the Lord alone, therefore it is most carefully provided that no angel of a superior heaven should look down into a society of an inferior heaven, and converse with any one there; for if this be done, the angel is deprived of his intelligence and wisdom. The reason of this shall be explained. Every angel has three degrees of life, corresponding with the three degrees of heaven. They who are in the inmost heaven, have the third or inmost degree open, and the second and first closed; they who are in the middle heaven, have the second degree open, and the first and third closed; and they who are in the ultimate heaven, have the first degree open, and the second and third closed; as soon, therefore, as an angel of the third heaven looks down into a society of the second, and converses with any one there, his third degree is closed, and he is deprived of his wisdom; for his wisdom resides in the third degree, and he has none in the second and first. This is meant by the Lord's words in Matthew: "*Let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes,*" xxiv. 17, 18; and in Luke: "*In that day, he who shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return to things behind. Remember Lot's wife,*" xvii. 31, 32.

209. There is no influx from the inferior heavens into the superior, because this would be contrary to order; but only from the superior heavens into the inferior; for the wisdom of the angels of a superior heaven exceeds that of the angels of an inferior heaven, in the proportion of a myriad to one; and this, also, is the reason why the angels of an inferior heaven cannot converse with the angels of a superior heaven; indeed, when they look in that direction, they do not see the angels, and their heaven itself appears only as a misty substance over their heads. The angels of a superior heaven, however, can see those who are in an inferior heaven; but they are not allowed to converse with them, except with the loss of their wisdom, as was said above.

210. Neither the thoughts and affections, nor the discourse, of the angels of the inmost heaven, can possibly be perceived in the

middle heaven, because they so greatly transcend the perceptions of the angels of that heaven; but, when it pleases the Lord, there is an appearance from them in the inferior heavens as of a flaming substance; while the thoughts and affections of the angels of the middle heaven appear as lucid in the ultimate heaven; and sometimes as a white or variously-coloured cloud, from the ascent, descent, and form of which, the subject of their conversation is in some measure known.

211. From these observations it may be seen, that the form of heaven is such, that in the inmost heaven it is most perfect; in the middle heaven perfect also, but in an inferior degree; and in the ultimate heaven in a degree still lower, and that the form of one heaven subsists from another by influx from the Lord; but the nature of communication by influx cannot be comprehended without a knowledge of the nature of degrees of altitude, and of the difference between those degrees and degrees of longitude and latitude. The nature of both these kinds of degrees was explained in n. 38.

212. With respect to the form of heaven specifically, and the manner in which it moves and flows (*vadit et fluit*), this is incomprehensible even to the angels; but some idea of it may be conceived from the form of all things in the human body, when examined and explored by a sagacious and wise observer; for it was shown in n. 59 to 72, that the universal heaven resembles one man, and in n. 87 to 102, that all things which are in man correspond to the heavens. How incomprehensible and unsearchable that form is, may appear in some general manner from the nervous fibres, which form every part by their compagination; for the nature of those fibres, and the manner in which they move and flow (*vadunt et fluunt*) in the brain, cannot be discerned by the eye; because innumerable fibres are there so folded together, that, taken in the gross, they appear as a soft, continuous mass; and yet every act of the will and understanding flows most distinctly along those innumerably complicated fibres. Again, how those fibres wreathe themselves together in the body, appears from the various collections of them called *plexus*—such as the *cardiac plexus*, the *mesenteric plexus*, and others; and also from the knots of them called *ganglions*, into which many fibres from every province enter, mingle together, and again go forth in new combinations to the performance of their functions. This is repeated again and again; not to mention similar things in every viscus, member, organ, and muscle. Whoever examines these things and the many wonders they contain, with the eye of wisdom, must be filled with amazement; and yet the eye sees but few, and those of a less wonderful order than others which it cannot see, because they are in the interiors of nature. That this form corresponds to the form of heaven, appears plainly from the operation of the understanding and will in it and according to it; for whatever a man wills descends spontaneously into act according to that form; and whatever he thinks, pervades those fibres from their first beginnings to their terminations. Hence come sensations, and since this form is the form of thought and

will, it is therefore the form of intelligence and wisdom, and corresponds to the form of heaven; and hence it may be known, that every affection and every thought of the angels extends itself according to that form, and that so far as they are in it they are intelligent and wise. That the form of heaven is from the Divine Humanity of the Lord, may be seen above, n. 78 to 86. These observations are made in order to show, that the heavenly form can never be thoroughly comprehended, even as to its general principles, and thus that it is incomprehensible even to the angels, as was said above.

GOVERNMENTS IN HEAVEN.

213. SINCE heaven is distinguished into societies, and the larger societies consist of some hundreds of thousands of angels [n. 50]; and since all the members of one society are in similar goodness but not in similar wisdom [n. 47], it necessarily follows that there are governments in heaven; for order must be observed, and all things of order are to be kept inviolable. The governments in the heavens are various; of one sort in the societies which constitute the Lord's celestial kingdom, and of another in the societies which constitute the Lord's spiritual kingdom: they differ also according to the peculiar office of each society, but *the government of mutual love is the only government which exists in heaven*, and the government of mutual love is heavenly government.

214. The government in the Lord's celestial kingdom is called JUSTICE, because all the inhabitants of that kingdom are in the goodness arising from love to the Lord derived from the Lord; and what is done from this principle is called just. Government in the celestial kingdom is from the Lord alone, for he leads them and teaches them in the affairs of life; and the truths, which are called truths of judgment, are inscribed on their hearts. Every one knows, perceives, and sees them; and therefore matters of judgment never come into dispute, but matters of justice, which relate to life. Concerning these the less wise consult the more wise, and they inquire of the Lord, and receive answers; for their heaven or inmost joy is to live justly from the Lord.

215. The government in the Lord's spiritual kingdom is called JUDGMENT, because the inhabitants of that kingdom are in spiritual goodness, which is the goodness derived from charity towards our neighbour; and that goodness, in its essence, is truth; for truth refers to judgment, and good to justice. The spiritual angels also are led by the Lord, but mediately, [n. 208;] and therefore they have governors, few or many, according to the wants of the society in which they are. They have laws also, according to which they live one amongst another; and their governors administer all things according to the laws, which they understand because they are wise; and, in doubtful cases, they are enlightened by the Lord.

216. Since government from goodness, like that which prevails in the Lord's celestial kingdom, is called *justice;* and government

from truth, like that which prevails in the Lord's spiritual kingdom, is called *judgment;* therefore, in the Word, *justice and judgment* are mentioned whenever the subject treated of is heaven and the church. By *justice* is signified celestial goodness, and by *judgment* spiritual goodness, which, as was said above, in its essence is truth; as in the following passages: "*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with* JUDGMENT *and* JUSTICE, *henceforth even for ever,*" Isaiah ix. 7. By David is here meant the Lord, and by his kingdom, heaven; as is evident from the following passage: "*I will raise up to David a righteous branch, and a king shall reign and prosper, and shall execute* JUDGMENT *and* JUSTICE *in the earth,*" Jer. xxiii. 5: "*The Lord is exalted, for He dwelleth on high: He hath filled Zion with* JUDGMENT *and* JUSTICE," Isaiah xxxiii. 5. By Zion also is meant heaven and the church. "*I am the Lord, which exercise* JUDGMENT *and* JUSTICE *in the earth, for in these things I delight,*" Jer. ix. 24. "*I will betroth thee unto Me for ever, yea, I will betroth thee unto Me in* JUSTICE *and* JUDGMENT," Hosea ii. 19: "*O Lord, in the heavens Thy* JUSTICE *is like the great mountains, and Thy* JUDGMENTS *are a great deep,*" Psalm xxxvi. 5, 6. "*They ask of me the* JUDGMENTS *of* JUSTICE; *they take delight in approaching to God,*" Isaiah lviii. 2: and in other passages.

217. In the spiritual kingdom of the Lord there are various forms of government, differing in different societies, and they vary according to the offices or duties in which the societies are engaged: their offices also are similar to the functions of all the things in man, to which they correspond. That these are various is well known; for the heart has one function, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense another: and as the functions of these members in the body are various, so are those of the societies in the GRAND MAN, which is heaven; for there are societies which correspond to all those organs; and it was shown above [n 87, 101] that there is a correspondence of all things of heaven with all things of man. All the forms of heavenly government agree in this, that they regard the general good as their end, and in that good the good of every individual. This is the case, because all in the universal heaven are under the guidance of the Lord, who loves all, and, from Divine Love, ordains that the general good should be the source of good to every individual, and that every individual should receive good in proportion as he loves the general good; for so far as any one loves the community, he loves all the individuals who compose it; and since that love is the love of the Lord Himself, therefore he is so far loved by the Lord, and is a recipient of good.

218. From these observations it may be seen, that in heaven governors are distinguished by possessing more love and wisdom than others; that they wish well to all from love, and know, from wisdom, how to realize the good they wish. They who are of this character, do not domineer and command imperiously, but minister and serve: for to do good to others from the love of good, is *to serve;* and to provide that the intended good be rea-

lized, is *to minister*. Such persons do not make themselves greater than others, but less; for they put the good of the society and of their neighbour in the first place, and their own good in the last place; and that which is in the first place is greater, and that which is in the last is less: nevertheless they enjoy honour and glory, for they dwell in the midst of the society, in a more elevated situation than others, and inhabit magnificent palaces; but they accept glory and honour, not for the sake of themselves, but that they may be obeyed; for all in heaven know that they enjoy honour and glory from the Lord, and that therefore they ought to be obeyed. These are the things which are meant by the Lord's words to his disciples: "*Whosoever will be chief amongst you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister*," Matt. xx. 27, 28: "*He that is the greatest among you, let him be as the younger, and he that is chief, as he that doth serve*," Luke xxii. 26.

219. A similar government prevails also in every house; for in every house there is a master, and there are servants, the master loving the servants, and the servants loving the master, so that they serve each other from love. The master teaches the servants how they ought to live, and directs what they ought to do, whilst the servants obey and perform their duties. To promote useful purposes is the delight of all; and hence it is evident that the kingdom of the Lord is a kingdom of uses.

220. There are governments also in hell, for without governments, the infernals could not be kept under any restraint; but the governments in hell are the opposites of those in heaven. Infernal government springs from self-love, for every one in hell desires to rule over others and to be the greatest. They hate those who do not favour them, and pursue them with vengeance and cruelty; and this results from the very nature of self-love: wherefore the most malignant are set over them as governors, and they are obeyed from fear. On this subject more will be said when we come to treat of the hells.

DIVINE WORSHIP IN HEAVEN.

221. Divine worship in the heavens, is not unlike that on earth in outward appearance, but it differs as to its inward nature. In the heavens, as on earth, there are doctrines, preachings, and churches. The *doctrines* agree as to essentials, but are of more interior wisdom in the superior than in the inferior heavens. The *preaching* is according to doctrines; and as they have houses and palaces [n. 183 to 190], so also they have *churches*, in which preaching is performed. Such things exist in heaven, because the angels are continually being perfected in wisdom and love; for they have understanding and will like men, and are capable of advancing for ever towards perfection. The understanding is perfected by truths which belong to the intellect, and the will by goodness which belongs to love."

222. But real divine worship in the heavens does not consist

In frequenting churches and hearing sermons, but in a life of love, charity, and faith, according to doctrine; and sermons in the churches serve only as means of instruction in the conduct of life. I have conversed with angels on this subject, and have told them, that it is believed in the world that divine worship consists merely in going to church, hearing sermons, attending the sacrament of the holy supper three or four times a-year, and in other forms of worship prescribed by the church; to which may be added, the setting apart of particular times for prayer, and a devout manner while engaged in it. The angels replied, that these are external forms which ought to be observed, but that they are of no avail unless there is an internal principle from which they proceed; and that this internal principle is a life according to the precepts of doctrine.

223. In order that I might understand the nature of the assemblies in their churches, it has been granted me to enter them sometimes, and hear the preaching. The preacher stands in a pulpit on the east: before his face sit those who are in the light of wisdom above others, and on their right and left those who are in less light. They sit in the form of a circus, so that all are in view of the preacher, and no one sits on either side of him, so as to be out of his sight. The novitiates stand at the door, on the east of the temple, and on the left of the pulpit; but no one is allowed to stand behind the pulpit, because the preacher would be confused by it; and he is confused if any one in the congregation dissents from what is said, so that the dissentient is bound to turn away his face. The sermons are fraught with such wisdom, that nothing of the kind in the world can be compared with them, because the preachers in heaven are in interior light. The churches in the spiritual kingdom appear as of stone, and in the celestial kingdom as of wood; because *stone* corresponds to *truth*, in which they who are in the spiritual kingdom are principled, and *wood* corresponds to *good*, in which they who are in the celestial kingdom are principled. The sacred edifices in the celestial kingdom are not called churches, but houses of God, and are not magnificent; but in the spiritual kingdom they are more or less magnificent.

224. I have conversed with one of the preachers concerning the holy state of those who hear the sermons in their churches, and he said, that every one has a pious, devout, and holy state according to his inward principles which are of love and faith, because love and faith are the essentials of holiness from the Divinity of the Lord which is within them; and that he had no conception of external holiness separate from love and faith. When he thought of external holiness separate from love and faith, he said that possibly it might be something which assumes the outward form of holiness, either from art or hypocrisy; and that some spurious fire, kindled by the love of self and the world, might give birth and form to such holiness.

225. All the preachers belong to the Lord's spiritual kingdom, and none to the celestial kingdom, because the inhabitants of the spiritual kingdom are in truths derived from good, and all

preaching is derived from truths. None of the preachers belong to the celestial kingdom, because the inhabitants of that kingdom are in the goodness which arises from love, and from that goodness they see and perceive truths, but they do not speak of them. Although the angels, who are in the celestial kingdom, perceive and see truths, still there is preaching among them; because they are enlightened by it in the truths which they already know, and are made more perfect by many which they did not know before. As soon as they hear them, they acknowledge them, and perceive their quality; but the truths which they perceive, they also love, and by living according to them, they incorporate them into their life, for they say, "*to live according to truths is to love the Lord.*"

226. All the preachers are appointed by the Lord, and derive the gift of preaching from their divine appointment; nor are any others allowed to teach in the temples of heaven. They are called *preachers* and not *priests*, because the celestial kingdom is the priesthood of heaven; for the priesthood signifies the goodness arising from love to the Lord, in which all in that kingdom are principled. The royalty of heaven is the spiritual kingdom, for *royalty* signifies truth derived from goodness, in which all in that kingdom are principled [see above, n. 24].

227. All the doctrines which angelic preaching embodies, regard life as their end and aim, and none of them faith without a life corresponding. The doctrine of the inmost heaven is fuller of wisdom than that of the middle heaven, and the doctrine of the middle heaven is fuller of intelligence than that of the ultimate heaven; for the doctrines are adapted to the perception of the angels in each heaven. *The essential of all heavenly doctrines is, the acknowledgment of the Divine Humanity of the Lord.*

THE POWER OF THE ANGELS OF HEAVEN.

228. It cannot be conceived by those who know nothing of the spiritual world, and its influx into the natural world, that angels possess power; for they think that angels cannot have power, because they are spiritual beings, of so pure and unsubstantial a nature that they cannot even be seen by the eye; but they who look more interiorly into the causes of things, think differently; for they know that all the power of man is derived from his understanding and will, since he cannot move a particle of his body without them. Man's understanding and will are his spiritual man, and this acts upon the body and its members at its pleasure; for what man thinks, the mouth and tongue speak, and what he wills, the body performs, with a power proportioned to the determination. The will and understanding of man are ruled by the Lord by means of angels and spirits, and therefore he rules also all things of the body, because they are derived from the will and understanding; thus, though it may seem incredible, man cannot stir a single step without the influx

of heaven. It has been proved to me by much experience, that this is the case, for angels have been permitted to move my steps, actions, tongue, and speech, at their pleasure, by influx into my will and thought, confirming me in the conviction that of myself I could do nothing. They said afterwards, that every man is governed in the same manner, and that he might know this from the doctrine of the church and from the Word; for he prays to God to send his angels to *lead him*, to *direct his steps*, to *teach him*, and to *inspire what he should think and what he should speak;* and many things of the same kind. When, however, man thinks separately from doctrine, he says and believes otherwise. These observations are made in order that the nature of the power which the angels exercise over man may be more clearly known.

229. The power of angels in the spiritual world is so great that if I were to adduce all the examples of it which I have seen, they would exceed belief. If anything there makes resistance, and ought to be removed because it is contrary to Divine order, they cast it down and overturn it by a mere effort of will and by a look. I have seen mountains, which were occupied by the wicked, thus cast down and overthrown, and sometimes made to shake from one end to the other, as though by an earthquake I have beheld rocks cleft in sunder down to the deep, and the wicked who were upon them swallowed up. I have also seen some hundreds of thousands of evil spirits dispersed and cast into hell; for numbers are of no avail against the angels, nor arts, nor cunning, nor confederacies: they see through all, and dispel them in a moment; but more on this subject may be seen in the work concerning THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON. Such is the power which the angels exercise in the spiritual world, and that they have a similar power in the natural world, when they are permitted to exercise it, is plain from the Word, in which we read that they utterly destroyed whole armies, and that they caused a pestilence of which seventy thousand men died. Of the angel who caused the pestilence it is written: "*The angel stretched out his hand against Jerusalem to destroy it, but the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand. And David saw the angel that smote the people.*" 2 Samuel xxiv. 15, 16, 17. Other passages might be mentioned. Since the angels possess such power, they are called "Powers;" and in David it is said: "*Bless the Lord ye His angels that excel in strength.*" Psalm ciii. 20.

230. It must, however, be clearly understood, that the angels have no power of themselves, but that all the power they have is from the Lord; and that they are *powers* only so far as they acknowledge their dependence on Him. If any angel supposes that he has power of himself, he instantly becomes so weak, that he cannot resist a single evil spirit; therefore the angels attribute no merit to themselves, and hold in aversion all praise and glory for anything which they do, ascribing it all to the Lord.

231. Divine Truth proceeding from the Lord has all power in the heavens, for the Lord in heaven is Divine Truth united to Divine Good [see n. 126 to 140], and the angels are *powers* so far

as they receive it. Every one, also, is his own truth and his own good, because the quality of the understanding and will is the quality of the man; and the understanding has reference to truth, because its entire nature is founded on truths, and the will has reference to goodness, because its entire nature is founded on goodness; for whatever a man understands he calls truth, and whatever he wills he calls good; and hence it is that every one is his own truth and his own goodness. So far, therefore, as an angel is truth from the Divinity, and good from the Divinity, he is *a power*, because in the same proportion the Lord is with him; and since no one is in exactly the same good and truth as another —for in heaven as in the world, there is endless variety, see n. 20 —therefore one angel has not the same power as another. They who constitute the arms in the GRAND MAN, or heaven, are in the greatest power, because they are in more truths than others, and there is an influx of goodness into their truths from the universal heaven. The power of the whole man transfers itself into the arms, and by them the whole body exercises its force; and hence it is that the *arms* and *hands*, in the Word, denote *power*. In heaven there sometimes appears stretched forth a naked arm, of such stupendous power, as to be able to break in pieces everything it meets with, even if it were a rock on earth. Once it was moved towards me, and I had a perception that it was able to crush my bones to powder.

232. It may be seen above, n. 137, that the Divine Truth which proceeds from the Lord has all power, and that the angels have power in proportion as they receive Divine Truth from the Lord; but the angels receive Divine Truth only so far as they receive Divine Goodness, for truths derive all their power from goodness, and have none without goodness; on the other hand, goodness has all its power by means of truths, and none without truths; for power results from the conjunction of both. The case is the same with faith and love, for truth and faith are equivalent terms, because the whole of faith is truth; and goodness and love are also synonymous, because the entire of love is goodness. The immense power which the angels possess by means of truths derived from goodness, is manifest from this circumstance also, that an evil spirit, when only looked at by the angels, falls into a swoon, and loses the appearance of a man, and this continues until the angel turns away his eyes. This effect is produced by the look of the angels, because their sight is derived from the light of heaven, and the light of heaven is Divine Truth: see above, n. 126 to 132. The eyes, also, correspond to truths derived from goodness.

233. Since truths derived from goodness have all power, therefore no power belongs to falses derived from evil; but all in hell are in falses derived from evil, and therefore they have no power against truth and goodness. The nature of their power amongst themselves, and of the power of evil spirits before they are cast into hell, will be shown in the following pages.

THE SPEECH OF ANGELS.

234. ANGELS converse together like men in the world, and talk like them on various subjects, such as their domestic affairs, the affairs of their society, and those of moral and spiritual life; nor is there any difference, except that they converse more intelligently than men, because from more inward thought. I have frequently been permitted to associate with them, and to converse with them as a friend, and sometimes as a stranger, and since my state then was similar to theirs, I felt exactly as if conversing with men on earth.

235. Angelic speech consists of distinct words like human speech, and is equally sonorous; for angels have a mouth, a tongue, and ears, like men. They have also an atmosphere, in which the sound of their speech is articulated, but it is a spiritual atmosphere, adapted to the angels as spiritual beings. Angels also breathe in their atmosphere, and pronounce their words by means of their breath, as men do in theirs.

236. The universal heaven is of *one language*, and all understand each other, whether they belong to near or distant societies. This language is not *taught* there, but is implanted in every one, for it flows from his very affection and thought. The sound of their speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of their thought derived from their affection; and since their language corresponds to their thoughts and affections, it is spiritual, for it is *audible affection* and *speaking thought*. Every attentive observer may know, that all thought is derived from the affection, which is of love, and that the ideas of thought are various forms into which the common affection is distributed; for no thought or idea can exist without affection—it is their soul and life. Hence the angels know the character of any one merely from his speech; for from its sound they discern the quality of his affection, and from the articulations of its sounds, or his words, they discern the quality of his mind. The wiser angels know the quality of the ruling affection from a few consecutive sentences, for they attend principally to that affection. It is universally known that affections vary in every one, for one affection prevails in a state of gladness, another in a state of grief, another in a state of mildness and mercy, another in a state of sincerity and truth, another in a state of love and charity, another in a state of zeal or anger, another in a state of simulation and deceit, another in the pursuit of honour and glory, and so on; but the ruling affection or love is in them all; and therefore the wiser angels, who attend chiefly to that affection, discover from the speech the whole character of the speaker. This has been proved to me by much experience. I have heard angels lay open the life of another merely from his speech, and have been told by them that they

know the whole of another's life from a few ideas of his thought, because they discover from them his ruling love, in which are inscribed all the particulars of his life in their order; and man's *book of life* is nothing else.

237. Angelic language has nothing in common with human languages, but it has some relation to expressions which derive their sound from a peculiar affection: this relation, however, is not with the expressions themselves, but with their sound, and of this more will be said in what follows. That angelic language has nothing in common with human languages, is evident, because angels cannot utter a single word of human language. They have attempted, but were not able, for they cannot utter anything but what is in complete agreement with their affection; and whatever is not in agreement with their affection, is repugnant to their very life, because life is founded on affection, and angelic speech is derived from it. I have been told that the primitive language of mankind on earth was in agreement with angelic language, because they had it from heaven, and that the Hebrew tongue agrees with it in some particulars.

238. Since the speech of angels corresponds to their affection which is founded on love, and the love of heaven is love to the Lord and love towards the neighbour [see above, n. 13 to 19], it is evident how elegant and delightful their discourse must be, for it affects not only the ear, but the interiors of the mind. An angel once spoke to a certain hard-hearted spirit, and he was at length so affected by his discourse, that he burst into tears, saying, that he could not resist it, because it was *love speaking*, and that he had never wept before.

239. The speech of angels is full of wisdom, because it proceeds from their interior thought; and their interior thought is wisdom, as their interior affection is love. Thus love and wisdom are united in their discourse, and hence it is so full of wisdom, that they can express by one word what man cannot express by a thousand. The ideas of their thought also comprehend things which man cannot conceive, much less utter; and hence it is that the things which have been heard and seen in heaven are said to be ineffable, and such as *ear hath not heard nor eye seen.* It has been granted me to know by experience that they are so, for I have occasionally been let into the state in which angels are, and have conversed with them; and in that state and on such occasions I have understood everything they said; but when I was brought back to my former state, and into the natural thought proper to man, and was desired to recollect what I had heard, I was not able; for there were a thousand things which could not be compressed into the ideas of natural thought, and which therefore were not expressible in the least degree by human words, but only by variations of heavenly light. The ideas of the thought of angels, from which their expressions are derived, are likewise variations of the light of heaven; and the affections, from which the tone of the expressions is derived, are modifications of the heat of heaven; because the light of heaven

is Divine Truth or wisdom, and the heat of heaven is Divine Goodness or love [see above, n. 126 to 140], and the angels derive their affection from the Divine Love, and their thought from the Divine Wisdom.

240. The ideas of thought are various forms into which the general affection is distributed, as was said above, n. 236; and since the speech of angels proceeds immediately from their affection, they are able to express in a minute what man cannot express in half-an-hour, and also to convey in a few words what would require several pages in writing. This has been proved to me by much experience. Thus the ideas of angelic thought and the expressions of angelic speech, make one, like the efficient cause and its effect, for the expressions present, as effect, what exists in the ideas of thought as a cause; and therefore every expression comprehends it in so many things. All the particulars of the thought, and thence all the particulars of the speech of angels, when they are presented visibly, appear like a thin wave, or circumfluent atmosphere, in which things innumerable derived from angelic wisdom, and arranged in their order, enter the thoughts and move the affections of others. The ideas of the thought of every one, whether angel or man, are presented visibly in the light of heaven, whenever the Lord pleases.

241. The angels of the Lord's celestial kingdom converse in the same manner as those of the Lord's spiritual kingdom, but they speak from more interior thought than the spiritual angels; for the celestial angels are in the goodness arising from love to the Lord, and therefore they speak from wisdom; but the spiritual angels are in the goodness derived from charity towards the neighbour, which in its essence is truth [n. 215], and therefore they speak from intelligence; for *wisdom is from goodness*, and *intelligence from truth*. On this account the speech of the celestial angels is like a gentle stream, soft, and, as it were, continuous; but the speech of the spiritual angels is rather vibratory and separated by intervals. The speech of the celestial angels partakes greatly of the sound of the vowels *u* and *o;* but the speech of the spiritual angels, of the vowels *e* and *i;* for vowels are signs of sounds, and affection dwells in sound. It was shown above, n. 236, that the sound of angelic speech corresponds to affection, and the articulations of sound, which are words, to the ideas of thought derived from affection; and since vowels do not belong to a language, but to the elevations of its words by sound to express various affections according to the state of every one, therefore they are not written in the Hebrew language, and are also variously pronounced. Hence the angels know the quality of man as to his affection and love. The speech of the celestial angels contains no hard consonants, and few transitions from one consonant to another without the interposition of a word which begins with a vowel, and therefore, in the Word, the particle "*and*" so often occurs, as is evident to those who read the Word in Hebrew, in which that particle has a soft expression, and always takes a vowel sound before and after it. The expressions themselves in the Hebrew Word point out in some measure

whether they belong to the celestial or to the spiritual class; that is, whether they have reference to goodness or truth: those which have reference to goodness abound with the vowels *u* and *o*, and use the *a* but sparingly, while those which have reference to truth abound with the vowels *e* and *i*. Since affections are expressed in an especial manner by sounds, therefore, when great subjects are treated of in human language, such as heaven and God, those expressions are preferred which are characterised by the vowels *u* and *o*. Musical sounds, also, swell to the fulness of the *u* and the *o* when employed on such themes; but when the subject is less imposing, other sounds are preferred; and hence comes the power of music in expressing various kinds of affections.

242. There is a musical concord in the speech of angels, which cannot be described; and this concord arises from the circumstance, that the thoughts and affections, which give birth to speech, pour themselves forth and diffuse themselves according to the form of heaven; and all association and communication harmonise with that form. That the angels are associated according to the form of heaven, and that their thoughts and affections flow according to that form, may be seen above, n 200 to 212.

243. Speech like that which is universal in the spiritual world, is implanted in every man, but only in his interior intellectual part. Man does not know this, because it does not fall into expressions analogous to his affection, as it does with angels; yet, from this provision, when he comes into the other life he speaks the language of spirits and angels without effort or instruction. On this subject we shall say more shortly.

244. All in heaven speak the same language, as was said above, but it varies in this respect, that the speech of the wise is more interior, and fuller of the variations of affections, and of the ideas of thought; while the speech of the less wise is more exterior, and less full; and the speech of the simple is still more exterior, and consists of expressions from which the sense is to be gathered in the same manner as in the conversation of men. There is also a kind of speech by the face, having a sort of sonorous termination modified by ideas; another in which heavenly representations are mixed with ideas, and ideas themselves become visible; another by gestures corresponding to the affections, and representing things similar to those which are represented by words; another by the general principles of affections and thoughts; another which resembles thunder; and others.

245. The speech of evil and infernal spirits is spiritual also, because it is derived from their affections, but from evil affections, and the filthy ideas thence resulting, which the angels hold in the utmost aversion. The language of hell is therefore opposite to that of heaven, and the wicked cannot endure angelic discourse, nor can angels endure infernal discourse; for infernal discourse affects them as a bad odour affects the nostrils. The speech of hypocrites, who are able to assume the appearance of angels of light, is like the speech of angels, but as to affections

and consequent ideas of thought it is diametrically opposite; so that when its interior quality is perceived by the wise angels, it sounds like the gnashing of teeth, and strikes them with horror.

THE SPEECH OF ANGELS WITH MAN.

246. When angels speak with man, they do not speak in their own language, but in the language of the man with whom they converse, or in other languages with which he is acquainted, but not in a language unknown to him; because they turn themselves to him and conjoin themselves with him, and this conjunction brings them into a similar state of thought. The thought of man coheres with his memory, and his speech flows from it; therefore, when an angel or spirit is thus turned to him and conjoined with him, both speak the same language; for the angel enters into all the man's memory so perfectly, that he is almost led to suppose that he knows of himself what the man knows, even all the languages which he has learned. I have conversed with angels on this subject, and have told them, that, possibly, they might imagine that they were speaking with me in my mother tongue, because it so appeared to them; but that they did not speak in that language, but I, myself, and that this was demonstrable, because angels are not able to utter one word of any human language [n. 287]; and, because human language is natural, and they are spiritual, and spiritual beings cannot utter anything natural. The angels replied, "That they were aware that their conjunction with man when conversing with him, is with his spiritual thought; but since his spiritual thought flows into his natural thought, and his natural thought coheres with his memory, the language of the man appears to them as their own, and also all his knowledge; that this results from the Lord's good pleasure that such a conjunction, and as it were insertion of heaven into man, should take place; but that the state of man at this day is so altered, that he cannot any longer have such conjunction with angels, but only with spirits who are not in heaven." I have also conversed with spirits on the same subject, but they were not willing to believe that it is the man who speaks, but were convinced that they speak in man, and that man does not know what he knows, but they themselves, and thus that all things which man knows are derived from them. I endeavoured by many arguments to convince them that they were mistaken, but in vain.

Who are meant by spirits, and who by angels, will be explained in the following pages, when we come to treat of the world of spirits.

247. Another reason why angels and spirits conjoin themselves so closely with man as not to know but that all which belongs to man is their own, is, because the conjunction between the spiritual and the natural world with man is such, that they are as it were one: but since man has separated himself from heaven,

it has been provided by the Lord, that there should be attendant angels and spirits with every man, and that he should be governed by them from the Lord. It would have been otherwise if man had not separated himself from heaven, for then he might have been governed by a general influx out of heaven from the Lord without spirits and angels adjoined to him; but this subject will be specifically treated of, when we come to speak of the conjunction of heaven with man.

248. The speech of an angel or spirit with man is heard as sonorously as the speech of one man with another; nevertheless it is not heard by other men who are present, but only by the man who is addressed, because the speech of an angel or spirit flows-in first into man's thought, and by an internal way into his organ of hearing, and thus acts upon it from within; whereas the speech of man with man flows first into the air, and by an external way into his organ of hearing, which it acts upon from without. Hence it is evident that the speech of an angel or spirit with man is heard *in* man, and, since it affects the organs of hearing as much as speech from without, that it is equally sonorous. That the speech of an angel or spirit flows down from within even into the ear, was proved to me by its effect upon the tongue, which it also flows into, and excites to a slight vibration; but this vibration is not a local motion, such as takes place when the sound of speech is articulated into words by the man himself.

249. To speak with spirits at this day is rarely granted, because it is dangerous; for then they know that they are with man, which otherwise they do not know, and evil spirits are of such a nature, that they regard man with deadly hatred, and desire nothing more vehemently than to destroy him, both soul and body. This also they effect with those who have indulged much in phantasies, so as to remove from themselves the delights which are suitable to the natural man. Some who lead a solitary life occasionally hear spirits speaking to them, and without danger, because the spirits who are present with them are removed at intervals by the Lord, lest they should know that they are with man; for most spirits do not know that there is any other world than that which they inhabit, and are therefore ignorant that there are men elsewhere; and on this account man is not allowed to speak to them in return, for then they would know it. They who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, begin also to hear spirits speaking with them; for religious subjects of whatever kind, when man dwells upon them from himself, and does not break the current of his thoughts with various useful occupations, penetrate interiorly, become fixed there, occupy the whole spirit of the man, and thus enter into the spiritual world, and act upon the spirits who dwell there. Such persons are visionaries and enthusiasts, and believe every spirit whom they hear to be the Holy Spirit, when yet they are all enthusiastic spirits. Spirits of that character see falses as truths, and because they see them, they persuade themselves that they

are truths, and infuse the same persuasion into those who receive their influx; and because such spirits began also to urge men to the commission of evils, and were obeyed, therefore they were gradually removed. Enthusiastic spirits are distinguished from other spirits by this peculiarity, that they believe themselves to be the Holy Spirit, and their dictates to be divine oracles; but they do not hurt the man with whom they communicate, because he pays them divine worship and honour. I have occasionally conversed with spirits of this kind, and on such occasions the wicked principles and motives which they infused into their worshippers were discovered to me. They dwell together towards the left, in a desert place.

250. To converse with the angels of heaven is granted only to those who are in truths derived from good, and especially to those who are in the acknowledgment of the Lord, and of the Divine in His Humanity, because the heavens are in this truth; for, as was said above, the Lord is the God of heaven, n. 2 to 6: the Divinity of the Lord makes heaven, n. 7 to 12: the Divine Essence of the Lord in heaven is love to Him and charity towards the neighbour, derived from Him, n. 13 to 19: the universal heaven, as a whole, resembles one man, and in like manner every society of heaven; and every angel is in a perfect human form, derived from the Divine Humanity of the Lord, n. 59 to 86. Hence it is evident, that to speak with the angels of heaven is not granted to any but those whose interiors are opened, by divine truths, even to the Lord; for the Lord flows into them with man, and heaven also flows in with the Lord. Divine truths open the interiors of man, because man was so created, that he may be an image of heaven as to his internal man, and an image of the world as to his external man [n. 57]; and the internal man is not opened except by Divine Truth proceeding from the Lord, for that is the light and life of heaven [n. 126 to 140].

251. The influx of the Lord Himself with man is into his forehead, and thence into the whole face, because the forehead of man corresponds to his love, and the face to all his interiors; but the influx of the spiritual angels with man is into his head in every direction, from the forehead and temples to every part which covers the *cerebrum*, because that region of the head corresponds to intelligence; and the influx of the celestial angels is into that part of the head which covers the *cerebellum*, and is called the *occiput*, extending from the ears in all directions, even to the back of the neck; for that region corresponds to wisdom. The speech of angels with man always enters by those ways into his thoughts; so that by attending to this circumstance, I have ascertained whether they were spiritual or celestial angels with whom I had been conversing.

252. They who converse with angels of heaven, see also the objects which exist in heaven, because they see by the light of heaven, in which their interiors are; and the angels see through them the things which are on earth; for with them heaven is conjoined to the world, and the world to heaven, because—as was

said above, n. 246—when angels turn themselves to man, they conjoin themselves to him in such a manner, that they know no otherwise than that the things which belong to man are their own: not only those which belong to his speech, but also those which belong to his sight and hearing; while man, on his part, knows no otherwise than that the things which flow-in through the angels are his own. Such was the conjunction which existed between the angels of heaven and the most ancient people on this earth, and therefore their age was called *the golden age*. They acknowledged the Divinity under a human form, that is, they acknowledged the Lord, and therefore they conversed with the angels of heaven as with their own kindred, and the angels conversed with them as with theirs, and in them heaven and the world made one; but after those times, man removed himself farther and farther from heaven, by loving himself more than the Lord, and the world more than heaven, and consequently he began to be sensible of the delights of self-love and the love of the world separate from the delights of heaven; and at last he became ignorant of any other delight. His interiors which had been open into heaven, were now closed, and his exteriors only were opened to the world; and thus man is in light as to all things relating to the world, but in thick darkness as to all things relating to heaven.

253. Since those times it has rarely happened that any one has conversed with the angels of heaven, but some have conversed with spirits who were not in heaven; for the interiors and exteriors of man are either turned to the Lord, as their common centre [n. 124], or to self, that is, backwards from the Lord. When they are turned to the Lord, they are also turned towards heaven; and when they are turned to self, they are also turned towards the world. Those which are turned towards the world, can with difficulty be elevated; nevertheless they are elevated by the Lord as far as possible, through a conversion of the love, by means of truths from the Word.

254. I have been informed in what manner the Lord spoke with the prophets, by whom the Word was given. He did not speak with them as He did with the ancients, by an influx into their interiors; but by spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired with words which they dictated to the prophets. This was not influx, but dictation; and since the words came forth immediately from the Lord, therefore every one of them was filled with the Divine Essence, and contains in it an internal sense, of such a nature, that the angels in heaven understand the words in a celestial and spiritual sense, while men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by means of the Word. In what manner spirits are filled with the Divine principle from the Lord by aspect, has also been shown me. The spirit filled with the Divine principle from the Lord, knows no other than that he is the Lord, and that what he speaks is Divine; and this state continues until he has delivered his communication; but afterwards he perceives and acknowledges that he is a spirit, and

that he did not speak from himself, but from the Lord. Since such was the state of the spirits who spoke with the prophets, therefore also it is said by them, that *Jehovah spoke.* The spirits also called themselves Jehovah, as is evident, not only from the prophetical, but also from the historical parts of the Word.

255. That the nature and quality of the conjunction of angels and spirits with man may be known, it is permitted me to relate some striking particulars, which may tend to illustrate and confirm the subject. When angels and spirits turn themselves to man, they know no otherwise than that his language is theirs, and that they have no other language; because, on such occasions, they are in the man's language, and not in their own, which they do not even remember; but as soon as they turn themselves from man, they are in their own angelic and spiritual language again, and know nothing of the language of man. I have myself experienced this transition, for when I have been in company with angels, and in a state similar to theirs, I have conversed with them in their language, and neither knew nor remembered anything of my own; but as soon as I left them, I was in my own language. It is also worthy of remark, that when angels and spirits turn themselves to man, they can converse with him at any distance. They have conversed with me when they were afar off, and their speech sounded as loud as when they were near; but when they turn themselves from man, and speak one with another, not a syllable is heard by him, even though they are close to his ear. Hence it is evident, that all conjunction in the spiritual world depends upon the degree in which individuals turn towards each other. It deserves further to be mentioned, that many spirits can converse with man at the same time, and man with them; for they send one of their number to the man with whom they wish to converse, and he turns himself to him: the other spirits turn to their emissary, and by this mutual aspect concentrate their thoughts, and he utters them. The emissary knows no other than that he speaks from himself, and they know no other than that they speak from themselves; and thus the conjunction of many with one is effected by their turning towards each other; but concerning these emissary spirits, who are also called *subjects*, and the communication effected through them, more will be said in the following pages.

256. It is not permitted to any angel or spirit to speak with man from his own memory, but only from the man's memory; for angels and spirits have memory as well as men, and if a spirit were to speak with a man from his own memory, he would know no other than that the spirit's thoughts were his own; and *it would be like the seeming recollection of a thing which had never been heard or seen.* That this is the case, it has been given me to know from experience; *and hence arose the opinion held by some of the ancients, that after some thousands of years they should return into their former life, and into all its transactions; and that, indeed, they had actually so returned.* They believed so, because occasionally there had occurred to them, as it were, a recollection of things which

nevertheless they had neither seen nor heard; and this appearance was produced by spirits whose influx proceeded from their own memory into the ideas of man's thought.

257. There are certain spirits, called natural and corporeal spirits, who, when they come to man, do not join themselves with his thought like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act by his members, knowing no otherwise than that the body and faculties of the man are theirs. These are the spirits by whom men were formerly possessed; but they were cast into hell by the Lord, and altogether removed, so that there are no such possessions at this day.

WRITINGS IN HEAVEN.

258. Since angels have speech, and their speech consists of words, it follows that they have writings also; and that they express the sentiments of their minds by writing, as well as by speaking. Sometimes papers have been sent to me [in the spirit], covered with writing, some of which were exactly like manuscripts, and others like papers which had been printed in the world. I could read them also in the same manner, but it was not allowed me to draw from them more than one or two ideas; because it is contrary to Divine Order for man to be instructed from heaven by writings, except by the Word, since the communication and conjunction of heaven with the world, and thus of the Lord with man, is effected by the Word alone. That papers written in heaven appeared also to the prophets, is evident from Ezekiel: "*When I looked, behold a hand was sent unto me; and, lo! a roll of a book was therein; and he spread it before me; and it was written within and without,*" chap. ii. 9, 10; and in John: "*I saw in the right hand of Him that sat on the throne, a book written within and on the back side; sealed with seven seals,*" Rev. v. 1.

259. That there should be writings in heaven was provided of the Lord for the sake of the Word; for the Word in its essence is the Divine Truth, from which both men and angels derive all heavenly wisdom, and it was dictated by the Lord; but what is dictated by the Lord passes through all the heavens in their order, and terminates with man; and thus the Word is accommodated both to the wisdom of angels and the intelligence of man; and therefore angels have the Word, and read it as men do on earth. They also preach from it, and from it they derive their doctrinal tenets [n. 221]. The Word in heaven and on earth is the same, but its natural sense, which is the sense of the letter with us, does not exist in heaven. The spiritual sense, which is its internal sense, exists there. What is the nature and quality of the spiritual sense, may be seen in the small work On the White Horse mentioned in the Revelation.

260. A bit of paper was once sent to me from heaven, on which were written only a few words in the Hebrew character, and I

was told that every letter involved arcana of wisdom; and that those arcana were contained in the inflexions and curvatures of the letters, and also in the sounds. From this circumstance I clearly understood the meaning of the Lord's words: "*Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law*," Matt. v. 18. That the Word is divine as to every tittle of it, is known in the church; but in what its divinity consists is not yet known, and therefore it shall be explained.

Writing in the inmost heaven consists of various inflected and circumflected forms, and the inflexions and circumflexions are according to the form of heaven. By these the angels express the arcana of their wisdom, many of which cannot be uttered by words; and, what is wonderful, the angels are skilled in such writing without being taught; for it is implanted in them like their speech, concerning which see n. 236; and therefore this writing is heavenly writing, which is not taught, but inherent, because all extension of the thoughts and affections of the angels, and therefore all communication of their intelligence and wisdom, proceeds according to the form of heaven [n. 201]; and hence their writing also flows into that form. I have been told, that the most ancient people on this earth wrote in the same manner before the invention of letters; and that it was transferred into the letters of the Hebrew language, which, in ancient times, were all inflected. *Not one of them had the square form in use at this day;* and hence it is that the very dots, iotas, and minutest parts of the Word contain heavenly arcana and things Divine.

261. This kind of writing by characters of a heavenly form, is in use in the inmost heaven, where the inhabitants excel all others in wisdom; and by such characters they express the affections by which their thoughts flow and follow in order, according to the nature of the subject; and hence their writings involve arcana which no thought can exhaust. It has been permitted me to see such writings, which do not exist in the inferior heavens, for the writings there are like those in the world, and are formed with similar letters; but still they are not intelligible to man, because they are in angelic language, which has nothing in common with human languages [n. 237]; for by vowels they express affections; by consonants, the ideas of thought derived from affections; and by words composed of both, their general sense or meaning [see above, n. 236, 241]. This kind of writing, specimens of which have been shown to me, involves in a few words more than man can express in several pages; and in this manner the Word is written in the lower heavens, but in the inmost heaven it is written in heavenly forms.

262. It is worthy of remark that writings in the heavens flow naturally from the very thoughts of the angels, and are executed so easily, that it is as if thought went forth into form; nor does the hand pause for the choice of a word, because the words themselves, whether written or spoken, correspond to the ideas of angelic thought; and all correspondence is natural and spontaneous. There are also writings in the heavens produced without

the aid of the hand, derived from mere correspondence with the thoughts; but these are not permanent.

263. I have also seen writings from heaven which consisted of nothing but numbers written in order and series, exactly like writings composed of letters and words; and I was instructed that this writing is from the inmost heaven, and that the writing of the celestial angels, treated of above, n. 260, 261, takes the form of numbers before the angels of an inferior heaven, when thought derived from it [the inmost heaven] flows down thither; and that this numerical writing also involves arcana, some of which can neither be comprehended by thought nor expressed by words. All numbers have their correspondence, and a signification according to their correspondence, like words, but with this difference, that numbers involve *general* ideas, and words *particular* ideas; and since one general idea involves innumerable particulars, it follows that writing composed of numbers involves more arcana than writing composed of letters. From this experience I saw, that *numbers*, in the Word, as well as words, signify *things*. What the simple numbers signify, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12; and what the compound, as 20, 30, 50, 70, 100, 144, 1,000, 10,000, 12,000, and others, may be seen in the ARCANA CŒLESTIA, where they are treated of. In numerical writing in heaven, that number is always placed first on which the following numbers depend, as on their subject; for that number is as it were the index of the subject treated of, and from that number those which follow derive their specific determination to the subject.

264. They who are not acquainted with the nature of heaven, and who are not disposed to entertain any other idea concerning heaven than as of an atmospherical region, in which the angels fly about as intellectual minds, destitute of the senses of hearing and sight, are unable to conceive that they have speech and writing, because they place the existence of everything real in material nature; but it is nevertheless true that the things which exist in heaven are as real as those which are in the world, and that angels possess everything which can be of use for life, and for wisdom.

THE WISDOM OF THE ANGELS OF HEAVEN.

265. THE nature of angelic wisdom can scarcely be comprehended, because it so far transcends human wisdom as to preclude all comparison, and what is so transcendent appears to have no existence. To describe such wisdom is impossible, except by the aid of truths yet unknown; but things unknown are like shadows in the understanding, which hide the real quality of the subject thought of; nevertheless, these unknown truths may be known and comprehended, if the mind takes delight in knowledge, for delight carries light with it, because delight pro-

ceeds from love; and light shines from heaven on those who love what relates to divine and heavenly wisdom, and enlightens their perceptions.

266. The nature of the wisdom of angels may be inferred from this circumstance, that they are in the light of heaven; for the light of heaven in its essence is Divine Truth, or Divine Wisdom, and this light enlightens at the same time their internal sight, which is the sight of the mind, and their external sight, which is that of the eyes.—That the light of heaven is Divine Truth, or Divine Wisdom, was shown above, n. 126 to 133.—The angels are also in celestial heat, which in its essence is Divine Good, or Divine Love, from which they derive the affection and desire of growing wise.—That the heat of heaven is Divine Good, or Divine Love, see above, n. 133 to 140.—That angels are principled in wisdom, so that they may be called *wisdoms*, may be inferred also from this consideration, that all their thoughts and affections flow according to the form of heaven, which is the form of Divine Wisdom; and that their interiors, which receive wisdom, are arranged in that form.—That the thoughts and affections of angels flow according to the form of heaven, and consequently also their intelligence and wisdom, see above, n. 201 to 212.—That the angels are supereminently wise, is further evident, because their speech is the speech of wisdom; for it flows immediately and spontaneously from thought, as thought flows from affection; so that their speech is thought and affection in an external form, and hence it is that nothing withdraws them from the Divine Influx, and that no extraneous ideas enter their thoughts, as is the case with man while he is speaking.—That the speech of angels is the speech of their thought and affection, see n. 234 to 245.—Another circumstance also conspires to exalt the wisdom of angels, namely, that all things which they see with their eyes, and perceive by their senses, are in agreement with their wisdom, because they are correspondences, and therefore forms representative of such things as relate to wisdom.—That all things which appear in the heavens correspond with the interiors of the angels, and are representations of their wisdom, may be seen above, n. 170 to 182.—Besides, the thoughts of angels are not bounded and confined by ideas derived from space and time, as the thoughts of men are; for spaces and times belong to nature, and things proper to nature withdraw the mind from spiritual things, and take away the extension of intellectual vision.—That the ideas of angels derive nothing from time and space, and thus are not limited like those of men, may be seen above, n. 162 to 169, and 191 to 199; neither are they drawn downwards to things terrestrial and material, nor interrupted by cares about the necessaries of life; and consequently they are not withdrawn by them from the delights of wisdom, as men are in the world; for all things which they need are given them freely by the Lord. They are clothed gratis, they are fed gratis, they have habitations gratis [n. 181, 190]; and moreover they are gifted with delights and pleasures according to their reception of wisdom from the Lord. These

observations are made that it may be known whence angels derive their exalted wisdom.

267. Angels are capable of receiving such exalted wisdom, because their interiors are open, and wisdom, like every other perfection, increases towards the interiors, and according to the degree in which the interiors are opened. There are three degrees of life in every angel, which correspond to the three heavens [see n. 29 to 40]. They with whom the first degree is open, are in the first or ultimate heaven; they with whom the second degree is open, are in the second or middle heaven; and they with whom the third degree is open, are in the third or inmost heaven. The wisdom of angels in the heavens is according to these degrees, and hence the wisdom of the angels of the inmost heaven immensely transcends the wisdom of those of the middle heaven; and their wisdom immensely transcends the wisdom of the angels of the ultimate heaven, see above, n. 209, 210; and on the nature of degrees, see n. 38. Such distinctions exist, because things which are in a superior degree are more minute or particular, and those which are in an inferior degree are things general, and things general contain things particular; for things particular, in comparison with things general, are as thousands or myriads to one, and so is the wisdom of the angels of a superior heaven compared with the wisdom of the angels of an inferior heaven; but still the wisdom of the inferior angels transcends the wisdom of man in the same proportion, for man is in a corporeal nature, and in the sensual things belonging to it; and the corporeal sensual things of man are in the lowest degree of his nature. Hence it is evident what kind of wisdom they possess, who think from things sensual, and are called sensual men, namely, that they have no wisdom, but only science. It is otherwise with those who elevate their thoughts above the things of sense, and especially with those whose interiors are open even into the light of heaven.

268. How great the wisdom of the angels is, is further evident, because in the heavens there is a communication of all things, the intelligence and wisdom of every one being communicated to every other; for heaven is a communion of all goods, because heavenly love wills that what is its own should be another's; and consequently no one in heaven regards the good in himself as a good, unless it be also in others. This is the origin of the happiness of heaven, and this quality the angels derive from the Lord, for it is the quality of the Divine Love. That there is such a communication in the heavens, has been given me to know by experience; for certain simple spirits were once taken up into heaven, and when there, they also came into angelic wisdom, and understood things which they could not comprehend before, and said such things as they were incapable of uttering in their former state.

269. Words cannot describe the nature of the wisdom of angels, but it may be illustrated by some general observations. Angels can express by a single word what man cannot express by a thousand; and besides, there are things innumerable in one an-

gelic expression, which cannot be expressed at all by the words of human language; for in every single word spoken by angels, there are contained arcana of wisdom in continuous connection, which human science cannot reach. Angels supply, by the tone of the voice, what they do not fully express by words; and in that tone there is contained the affection of the subject spoken of according to the order in which its particulars are developed, since, as was said above, n. 236, 241, they express affections by sounds, and the ideas of thought derived from affections by words. Hence it is that things heard in heaven are said to be *ineffable*. Angels can also recite in a few words the whole contents of any book, and infuse into every word a spirit of interior wisdom; for their speech is such that its sounds harmonize with their affections, and every word with their ideas. Their words, too, are varied by an infinity of methods, according to the series of things which are arranged in one complex whole in their thought. The interior angels can even discover the whole life of a speaker from the tone of his voice combined with a few of his expressions; for from the sound modified by the ideas in the words, they perceive his ruling love, on which are inscribed all the particulars of his life. From these considerations the nature of angelic wisdom may be in some measure understood. Angelic wisdom, in comparison with human wisdom, is a myriad to one; and as the moving forces of the whole body, which are innumerable, are to the action resulting from them, in which they appear but as one; or it is as the thousand constituents of an object viewed by a perfect microscope to the one obscure thing which it appeared to the naked eye. To illustrate the case by an example. An angel from his wisdom described regeneration, and presented a hundred arcana concerning it in their order, filling every arcanum with ideas which contained arcana still more interior. This description embraced the whole subject from beginning to end, for he explained in what manner the spiritual man is conceived anew; is carried, as it were, in the womb; is born, grows up, and is successively perfected; and he said that he could increase the number of arcana to several thousands; that what he had said related only to the regeneration of the external man, and that there were innumerable other things relating to the regeneration of the internal man. From this and similar examples which I have heard from angels, it was made evident to me how great is their wisdom, and how great, respectively, is the ignorance of man; for he scarcely knows what regeneration is, and is not acquainted with a single step of its progression in himself.

270. Something shall now be said concerning the wisdom of the angels of the third or inmost heaven, and how much it exceeds the wisdom of the angels of the first or ultimate heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible to those who are in the ultimate heaven; because the interiors of the angels of the third heaven are open to the third degree, but those of the angels of the first heaven are open only to the first degree, and all wisdom increases towards the interiors, and is perfected according to the degree in which they are

opened [n. 208, 267]. Since the interiors of the angels of the third or inmost heaven are opened to the third degree, therefore divine truths are, as it were, inscribed on them; for the interiors of the third degree are in the form of heaven more than the interiors of the second and first degrees, and the form of heaven is from the Divine Truth, and, therefore, according to the Divine Wisdom. Hence it is that divine truths appear, as it were, inscribed on those angels, or as if they were inherent and innate; and therefore as soon as they hear genuine divine truths, they immediately acknowledge and perceive them, and afterwards, as it were, see them inwardly in themselves. Since the angels of the third heaven are of such a character, therefore they never *reason* about divine truths, still less do they dispute concerning any of them, whether it be so or not so; nor do they know what it is to believe or to have faith; for they say, "What is faith? I *perceive* and *see* that it is so." They illustrate this by comparisons such as these: "To urge a man to have faith, who sees the truth in himself, is like saying to one who sees a house and the various things in it and around it, that he ought to have faith in them, and believe that they are what he sees they are; or it is like telling a man who sees a garden with its trees and fruits, that he ought to have faith that it is a garden, and that the trees and fruits are trees and fruits, when yet he sees them plainly with his eyes." Hence it is that the angels of the third heaven never mention the term *faith*, nor have they any idea of it; and therefore also they neither reason about divine truths nor dispute concerning any truth, whether it be so or not so; but the angels of the first or ultimate heaven have not divine truths thus inscribed on their interiors, because only the first degree of life is open with them, and therefore they reason concerning truths; and they who reason see scarcely anything beyond the immediate object about which they reason, and if they go farther it is only to confirm it by arguments; and when they have confirmed it, they say that it is a matter of faith, and that it ought to be believed. I have conversed with angels on these subjects, and they told me that the distinction between the wisdom of the angels of the third heaven and that of the angels of the first heaven, is like the distinction between what is lucid and what is obscure. They also compared the wisdom of the angels of the third heaven to a magnificent palace full of all things designed for use, and standing in the midst of an extensive paradise surrounded with magnificent objects of various kinds; and they said that because those angels are in the truth of wisdom, they can enter into the palace and see everything which it contains, and also walk in the paradise in every direction, and gather delight from all they behold; but that it is otherwise with those who reason concerning truths, and especially with those who dispute about them; for they do not see truths from the light of truth, but either imbibe them from others, or from the literal sense of the Word not interiorly understood; and therefore they say that they are to be believed, or that faith is to be exercised on them, and they are afterwards unwilling that any interior vision should penetrate

them. Concerning persons of this character, the angels said that they cannot approach the first threshold of the palace of wisdom, much less can they enter into it and walk about in its paradises, because they stop at the beginning of the way that leads to it; but that it is otherwise with those who are in truths themselves, for nothing retards *their* unlimited progress; because truths which are seen lead them wherever they go, and open wide fields before them: every truth being of infinite extent, and in conjunction with a multitude of other truths. They said, farther, that the wisdom of the angels of the inmost heaven consists principally in this, that they see divine and heavenly things in every object, and wonderful things in a series of objects; for all things which appear before their eyes are correspondences; and, therefore, when they see palaces and gardens their view does not close in the objects themselves, but they see also the interior things from which they originate, and to which they correspond; and this with all possible variety according to the particular appearance of the objects. Thus they behold innumerable things at once in regular order and connection, which affect their minds with such delight that they seem to be carried out of themselves.—That all visible things in heaven correspond to divine things appertaining to the angels from the Lord, see above, n. 170 to 176.

271. The angels of the third heaven are of such a quality, because they are in love to the Lord, and that love opens the interiors of the mind to the third degree, and is the receptacle of all things of wisdom; but still they are continually perfected in wisdom, although in a manner different to the angels of the ultimate heaven; for they neither store up divine truths in the memory, nor arrange them into a science, but as soon as they hear them they perceive them to be truths, and commit them to life. Divine truths, therefore, remain with them as if they were inscribed on them; for what is committed to the life thus remains, but it is otherwise with the angels of the ultimate heaven; for they first store up divine truths in the memory, and reduce them to a science, and afterwards call them forth and perfect their understanding by them; and without any interior perception of their truth they will them, and commit them to life; and hence they are respectively in obscurity. It is worthy of remark, that the angels of the third heaven are perfected in wisdom by *hearing*, and not by *sight;* for what they hear from preaching does not enter into their memory, but immediately into their perception and will, and is incorporated into their life; but the things which they see with their eyes enter into their memory, and they reason and discourse about them; and thus it is evident, that hearing is the way of wisdom to them. This also is from correspondence; for the ear corresponds to obedience, and obedience belongs to life; whereas the eye corresponds to intelligence, and intelligence has relation to doctrine. The state of these angels is described in the Word throughout, as in Jeremiah: "*I will put My law in their inward parts, and write it in their hearts.—They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know Me from the*

least of them unto the greatest of them," xxxi. 33, 34. And in Matthew: "*Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil,*" v. 37. What is more than these cometh of evil, because it is not from the Lord, for the truths which are in the angels of the third heaven are from the Lord, because those angels are in love to Him; and love to the Lord, in that heaven, consists in willing and doing divine truth, for divine truth is the Lord in heaven.

272. Another reason—and indeed in heaven the chief reason—why angels are capable of receiving wisdom so exalted, is because they are free from self-love; for in proportion as any one is free from that love, he is capable of growing wise in divine things. Self-love closes the interiors against the Lord and heaven, and opens the exteriors and turns them to self; and therefore all those with whom self-love predominates are in thick darkness as to heavenly things, however enlightened they may be as to those which are of the world. Angels, on the other hand, being free from self-love, are in the light of wisdom; for the heavenly loves in which they are—which are love to the Lord and neighbourly love—open the interiors, because those loves are from the Lord, and the Lord himself is in them. That those loves make heaven in general, and form heaven with every one in particular, may be seen above, n. 13 to 19. Since heavenly loves open the interiors to the Lord, therefore also all the angels turn their faces to the Lord [n. 142], for in the spiritual world the love turns the interiors of every one to itself, and in whatever direction it turns the interiors, it also turns the face; because the face there acts in unity with the interiors, of which it is the external form. Since the love turns the interiors and the face to itself, therefore also it conjoins itself with them—for love is spiritual conjunction, and communicates to them all that it possesses, and from this turning and consequent conjunction and communication, angels derive their wisdom. That all conjunction in the spiritual world is according to aspect, may be seen above, n. 255.

273. The angels are perfected in wisdom continually; but still they cannot be so far perfected even to eternity, as to attain to any proportion between their wisdom and the Divine Wisdom of the Lord; for the Lord's Divine Wisdom is infinite, and that of the angels is finite, and there is no proportion between what is infinite and what is finite.

274. Since wisdom perfects the angels, and constitutes their life; and since heaven with all its goods flows into every one according to his wisdom, therefore all in heaven desire wisdom, and relish it, as a hungry man relishes food; for knowledge, intelligence, and wisdom, are spiritual nourishment, as food is natural nourishment, and they mutually correspond to each other.

275. The angels in the same heaven and the same society, are not in the same, but in different degrees of wisdom. They who are in the centre are in the greatest wisdom, and they who are round about them, are in less and less proportion as they are distant from the centre; for the decrease of wisdom according to

distance from the centre is like the decrease of light verging to shade [see above, n. 43 and 128]. The angels have light also in degree corresponding to their wisdom, for the light of heaven is Divine Wisdom, and every one is in light according to his reception of that wisdom. Concerning the light of heaven and its various reception, see above, n. 126 to 132.

THE STATE OF INNOCENCE OF THE ANGELS IN HEAVEN.

276. THE nature and quality of innocence is known to few in the world, and is entirely unknown to those who are in evil. It appears, indeed, before men's eyes, displaying itself especially in the face, speech, and gestures of little children; but still its nature is unknown, and it is still less known that heaven abides with man pre-eminently in innocence. In order, therefore, that the subject may be more clearly apprehended, I shall speak first concerning the innocence of infancy, next concerning the innocence of wisdom, and lastly concerning the state of heaven in regard to innocence.

277. The innocence of infancy, or of little children, is not genuine innocence, for it is only the external form of innocence, and not its internal form; but still this kind of innocence may furnish some idea of the quality of *true* innocence, for it shines forth from the faces of children, from many of their gestures, and from their earliest speech, and affects those who look at them. This engaging character arises from their having *no internal thought;* for they do not yet know what is good and evil, nor what is true and false; and these principles are the origin of thought. Hence they have no prudence grounded on the *proprium;* no purpose and deliberate object, and consequently no end of an evil nature. They have no *proprium* or peculiar character acquired from the love of self and the world; they attribute nothing to themselves, but refer all that they have received to their parents; they are content and pleased with the few trifling things which are given them; they have no anxiety about food and raiment, nor about futurity; they do not look to the world and covet a multitude of its possessions; but they love their parents, their nurses, and their infantile companions, with whom they play innocently; they suffer themselves to be led; they hearken and obey; and since they are in this state, they receive all they are taught in the life, and derive from thence, without knowing it, becoming manners, speech, and the rudiments of memory and thought; for the receiving and implanting of which their state of innocence serves as a medium: but this innocence, as was just said, is external, because of the body only, and not of the mind; for their mind is not yet formed, because mind is understanding and will, and the thought and affection derived from them. It has been told me from heaven, that infants are under the Lord's especial care, and that they have an influx from the inmost heaven, which is the heaven of innocence; and that the influx passes through their interiors, and affects them with nothing but

innocence; that hence innocence is visible in their faces and gestures; and that it is this innocence by which parents are inmostly affected, and which produces parental love.

278. The innocence of wisdom is genuine innocence, because it is internal, for it is of the mind and will, and thence of the understanding; and when innocence is in those principles, there also, is wisdom, for their union is necessary to the production of wisdom. Hence it is said in heaven that innocence dwells in wisdom, and that angels have wisdom in proportion as they have innocence; and this is confirmed by observing that they who are in a state of innocence attribute nothing of good to themselves, but consider themselves only as receivers, and ascribe all things to the Lord; that they are willing to be led by Him, and not by themselves; that they love everything which is good, and are delighted with everything that is true, because they know and perceive that to love what is good, and therefore to will and do it, is to love the Lord; and that to love what is true, is to love their neighbour; that they live contented with what they have, whether it be little or much, because they know that they receive as much as is good for them; little, if little is best, and much, if much is good for them; and that they do not know themselves what is best for them, because that is known only to the Lord, whose providence contemplates eternal ends in all things. Hence they are not anxious about the future, but call anxiety for the future *care for the morrow*, which they say is grief for the loss or non-reception of things which are not necessary for the uses of life. In dealing with their associates, they who are in innocence never act from an evil end, but from what is good, just, and sincere. They call it cunning to act from an evil end, and shun it as the poison of a serpent, because it is altogether contrary to innocence; and since they love nothing more than to be led of the Lord, and to refer all things to Him, as his gifts, therefore they are removed from their *proprium* or selfish principle, and in proportion as they are removed from their *proprium* the Lord flows-in. Hence it is, that whatever they hear from Him, whether through the medium of the Word, or of preaching, they do not store up in the memory, but immediately obey; that is, they will and do it, for *the will itself is their memory*. These, for the most part, are simple in their exterior appearance, but are interiorly wise and prudent; and the Lord alluded to them when He said, "*Be ye wise as serpents, and harmless as doves.*" Matt. x. 16. Such is the innocence which is called the innocence of wisdom.

Because innocence attributes nothing of good to itself, but ascribes all good to the Lord; and thus loves to be led by the Lord, and receives all good and truth from which wisdom is derived; therefore man is so created, that when he is an infant he may be in innocence externally, and that when he becomes old he may be in internal innocence: that by the external he may come into the internal, and that he may return from the internal to the external; wherefore, also, when man becomes old, he shrinks in body, and becomes as it were an infant again, but a

wise infant, and thus as an angel; for an angel is a wise infant in an eminent sense. Hence it is that in the Word, *an infant* signifies one who is innocent, and *an old man*, a wise man in whom innocence is implanted.

279. It is similar with every one who is regenerated, for *regeneration is re-birth as to the spiritual man.* The regenerating man is first introduced into the innocence of infancy, which consists in this, that he knows nothing of truth, and has no ability to do good from himself, but only from the Lord; and that he desires and seeks good and truth simply because truth is truth, and good is good. Good and truth are also given him by the Lord, as he advances in age; for he is led first into the knowledge of them, and then from knowledge into intelligence, and from intelligence into wisdom; but innocence accompanies him in every state, namely, that innocence which consists, as was said, in the acknowledgment, that he knows nothing of truth, and has no power to do good from himself, but only from the Lord. Without this faith and the perception of truth which springs from it, no one can receive anything of heaven; for in this principally consists the innocence of wisdom.

280. Since innocence consists in being led by the Lord and not by self, all who are in heaven are in innocence, for all who are there love to be led by the Lord. They know that to lead themselves is to be led by the selfish principle or *proprium*, and the *proprium* consists in loving self; and he who loves himself does not suffer another to lead him. Hence, therefore, in proportion as an angel is in innocence, he is in heaven; that is, he is in Divine Good and Divine Truth; for to be in them is to be in heaven, and the heavens are distinguished according to innocence: they who are in the ultimate or first heaven, are in innocence of the first or ultimate degree; they who are in the middle or second heaven, are in innocence of the second or middle degree; and they who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last, therefore, of all the inhabitants of heaven, are true innocencies, for they above all the rest love to be led by the Lord as little children by their father. They receive the Divine Truth (which they hear, either immediately from the Lord, or mediately by the Word and by preaching) directly in the will, and do it, and thus carry it out in their life; and hence their wisdom so far exceeds that of the angels of the inferior heavens [see n. 270, 271]. Since the celestial angels are of such a character, therefore they are nearest to the Lord, from whom they derive their innocence; and they are also separated from the *proprium*, so that they live as it were *in* the Lord. They appear simple outwardly, and before the angels of the inferior heavens as little children, and consequently of small stature. They also appear like those who are not very wise, although they are the wisest of the angels of heaven; for they know that they have nothing of wisdom from themselves, and that to be truly wise is to acknowledge it, and to confess that what they know is nothing in comparison with what they do not know. They say that to know this, to acknowledge, and

to perceive it, is the first step to wisdom. These angels are naked, because nakedness corresponds to innocence.

281. I have frequently conversed with angels concerning innocence, and have been informed that it is the essence of all good, and therefore that good is really good only in proportion as there is innocence within it; consequently that wisdom is really wisdom only so far as it partakes of innocence; that it is the same with love, charity, and faith; that on this account no one can enter heaven without innocence; and that this is what is meant by the Lord where He says, "*Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.*" Mark x. 14, 15; Luke xviii. 16, 17. By *little children* in this passage, and also in other parts of the Word, are meant those who are innocent. A state of innocence is also described by the Lord, by pure correspondences, in Matt. vi. 25 to 34. Good is really good only so far as innocence is within it, because all good is from the Lord, and because innocence consists in being willing to be led by the Lord. I have also been informed, that truth cannot be conjoined to good, and good to truth, except by means of innocence, and hence it is, that an angel is not an angel of heaven unless innocence is in him; for heaven is not in any one until truth is conjoined to good in him, and therefore the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. I have been further informed, that truly conjugal love derives its existence from innocence, because it is the conjunction of good and truth in which two minds, namely, those of the husband and of the wife, are principled; and that this conjunction, when it descends into a lower sphere, assumes the form of conjugal love; for conjugal partners love one another, in proportion as their minds assimilate and love, and hence there is a playfulness like that of infancy and innocence in conjugal love.

282. Since innocence is the very essence of all good with the angels of heaven, it is evident that the Divine Good proceeding from the Lord is innocence itself; for it is that good which flows into the angels, and affects their inmost principles, and disposes and fits them to receive all the good of heaven. It is similar with little children, whose interiors are not only formed by the transflux of innocence from the Lord, but are also continually adapted and disposed to receive the good arising from celestial love; for the good arising from innocence acts from an inmost principle, because, as was said, it is the essence of all good. Hence it is obvious, that all innocence is from the Lord, and therefore it is that the Lord, in the Word, is called *a lamb*, for a lamb signifies innocence. Because innocence is the inmost principle in every good of heaven, therefore it so affects the mind, that he who is made sensible of it, as when an angel of the inmost heaven approaches, seems to be taken out of himself, and to be as it were carried away with such delight, that every delight of the world appears comparatively as nothing. I speak this from experience.

283. All who are in the good arising from innocence are thus affected by innocence, in proportion as they are in that good; but they who are not in the good of innocence are not affected by it; and therefore all who are in hell are entirely opposed to innocence: they do not even know what innocence is, and are of such a character, that in proportion as any one is innocent, they burn to do him injury. They cannot, therefore, bear to see little children, and as soon as they do see them, they are inflamed with a cruel desire to hurt them; and hence it is evident, that the *proprium* of man, and therefore the love of self, is opposed to innocence; for all who are in hell are in the *proprium*, and thence in the love of self.

THE STATE OF PEACE IN HEAVEN.

284. They who have not experienced the peace of heaven, can have no perception of the nature of the peace which angels enjoy; for man, so long as he is in the body, cannot receive the peace of heaven, and therefore cannot have a perception of it, because the perception of man is in his natural principle. In order to perceive the peace of heaven, a man must be of such a character, that he can be elevated and withdrawn from the body and be kept in the spirit, and thus be with angels. Since the peace of heaven has been perceived by me, I am enabled to describe it; not indeed as it is in itself—because human words are not adequate to describe it—but only as it is comparatively; or in regard to that rest of mind which they who are content in God enjoy.

285. The inmost constituents of heaven are two—innocence and peace; and they are called the inmost, because they proceed immediately from the Lord. Innocence is that from which every good of heaven is derived, and peace is that from which all the delight of good is derived. Every good has its delight, and both derive their existence from love; for what is loved is called good, and is felt to be delightful. Hence it follows, that the two inmost constituents of heaven, which are innocence and peace, proceed from the Lord's Divine Love, and affect the angels most intimately.

It may be seen in the preceding chapter, that innocence is the inmost principle of good; but it shall now be explained that peace is the inmost principle of the delight derived from the good of innocence.

286. We shall first speak of the origin of peace. Divine peace dwells in the Lord, and results from the union of the Essential Divinity with the Divine Humanity in Him. The Divine peace in heaven proceeds from the Lord, and results from His conjunction with the angels of heaven, and, more particularly, from the conjunction of goodness and truth in every angel. Hence it is manifest, that peace in the heavens is the Divine principle inmostly affecting every good there with blessedness, that it is thus the source of all the joy of heaven, and is, in its essence, the

Divine Joy of the Lord's Divine Love resulting from His conjunction with heaven and with every individual angel. This joy—perceived by the Lord in the angels, and perceived by the angels from the Lord, is peace; and from this the angels derive every blessedness, delight, and happiness, which constitutes what is called heavenly joy.

287. Since the origins of peace are from this source, therefore the Lord is called *the Prince of Peace*, and has told that peace proceeds from Him, and that in Him is peace. Angels are also called *angels of peace*, and heaven *the habitation of peace;* as in the following passages: "*Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the* PRINCE OF PEACE; *of the increase of His government and peace there shall be no end,*" Isaiah ix. 5, 6. Jesus said, "PEACE *I leave with you, My* PEACE *I give unto you; not as the world giveth give I unto you,*" John xiv. 27. "*These things have I spoken unto you, that in Me ye might have* PEACE," John xvi. 33. "*The Lord lift up His countenance upon thee, and give thee* PEACE," Numb. vi. 26. "THE ANGELS OF PEACE *shall weep bitterly. The highways lie waste,*" Isaiah xxxiii. 7, 8. "*The work of righteousness shall be* PEACE, *and My people shall dwell in* THE HABITATION OF PEACE," Isaiah xxxii. 17, 18. It is also evident from other passages where it is named, that Divine and heavenly peace is the peace which is meant in the Word; as in Isaiah lii. 7; chap. liv. 10; chap. lix. 8; Jeremiah xvi. 5; chap. xxv. 37; chap. xxix. 11; Haggai ii. 9; Zec. viii. 12; Psalm xxxvii. 37; and elsewhere. Since peace signifies the Lord and heaven, and also heavenly joy and the delight of good, therefore the salutation of ancient times was, PEACE BE UNTO YOU. This form has descended to the present day, and was approved by the Lord when he said to the disciples whom he sent forth, "*Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it,*" Luke x. 5, 6; and the Lord Himself, when he appeared to the apostles, said, "*Peace be with you,*" John xx. 19, 21, 26. A state of peace also is signified in the Word, when it is said that *Jehovah smelled an odour of rest*, as in (the original of) Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; chap. ii. 2, 9; chap. vi. 8, 14; chap. xxiii. 12, 13, 18; Numbers xv. 3, 7, 13; chap. xxviii. 6, 8, 13; chap. xxix. 2, 6, 8, 13, 36. *An odour of rest*, in the celestial sense, signifies the perception of peace. Since peace signifies the union of the Essential Divinity and the Divine Humanity in the Lord; and the conjunction of the Lord with heaven and the church, and with all in heaven and the church who receive Him, therefore the sabbath was instituted for a remembrance of these things, and was named the day of rest or peace, and was the most holy representative of the church. On this account the Lord called Himself the *Lord of the sabbath*, Matt. xii. 8; Mark ii. 27, 28; Luke vi. 5.

288. Because the peace of heaven is the Divine principle inmostly affecting with blessedness the good which appertains to the angels, therefore it is not manifest to their perception, except by a delight of heart, when they are in the good of their life; by

a pleasantness when they hear truth which is in agreement with their good, and by a cheerfulness of mind when they perceive the conjunction of that good and truth; nevertheless it flows from thence into all the actions and thoughts of their life, and is even visibly present in them as joy. The quality and quantity of peace in the heavens differ according to the innocence of the inhabitants, because innocence and peace go hand in hand; for, as was said above, innocence is the source of all the good of heaven, and peace is the source of all the delight arising from that good. Hence it may be manifest, that the same observations will apply to a state of peace as in the preceding section to a state of innocence in the heavens, because innocence and peace are joined together like good and its delight; for we are conscious of good by its delight, and delight is known from its good. It is evident, therefore, that the angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that the angels of the inferior heavens are in a less degree of peace, because in a less degree of innocence [see above, n. 280]. That innocence and peace dwell together, like goodnes and its delight, may be seen from children, who, because they are in innocence, are also in peace; and because they are in peace, are full of playfulness; but their peace is merely external peace, because internal peace, like internal innocence, exists only in wisdom, and therefore in the conjunction of goodness and truth, which is the origin of wisdom. Heavenly or angelic peace exists also in men who possess wisdom from a union of goodness and truth, and are thence conscious of content in God; but, so long as they live in the world, peace lies stored up in their interiors, and is not revealed until they leave the body and enter heaven, for then the interiors are opened.

289. Since Divine peace exists from the conjunction of the Lord with heaven, and, more particularly, in every angel, from the conjunction of goodness and truth, it follows that when angels are in a state of love, they are in a state of peace, for then goodness is joined to truth in them. That the states of the angels are successively changed, see n. 154 to 160. A similar process takes place with man during his regeneration. When the union of goodness and truth is effected in him, which occurs especially after temptation, he experiences a state of delight originating in heavenly peace. This peace may be compared to morning or day-dawn in the time of spring, when, the night being past, all the productions of the earth begin to derive new life from the rising sun, which causes the vegetation, refreshed by the dew which descends from heaven, to diffuse its fragrance around, while the vernal temperature imparts fertility to the ground, and inspires pleasantness in the human mind. These effects are produced, because morning or day-dawn in the time of spring corresponds to the state of peace of the angels in heaven [see n. 155].

290. I have conversed with angels concerning peace, and told them, that it is called peace in the world when wars and hostilities cease between kingdoms, and when enmity and

discord cease amongst men; and that internal peace is believed to consist in repose of mind by the removal of cares, and especially in tranquillity and delight arising from success in business; but the angels said, that repose of mind, and tranquillity and delight arising from the removal of cares, and from success in business, appear to be constituents of peace, but are not so, except with those who are in heavenly good, because there is no peace except in that good; for peace flows in from the Lord into the inmost principle, and from the inmost into the inferior principles, and manifests itself in the rational mind in a feeling of repose, and in the natural mind in a sense of tranquillity, and of joy thence derived. They who are in evil have no peace. It appears, indeed, as if they enjoyed rest, tranquillity, and delight, when things succeed according to their wishes, but all this is external and not internal; for they burn inwardly with enmity, hatred, revenge, cruelty, and many other evil lusts, into which their external mind rushes, as soon as they see any one who is not favourable to them. If unrestrained by fear, their passions burst forth then into open violence, and hence it is that their delight dwells in insanity, whilst the delight of those who are in good dwells in wisdom. The difference is like that which exists between hell and heaven.

THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

291. It is known in the church, that all good is from God, and none from man, and that, therefore, no one ought to ascribe any good to himself; and it is also known, that evil is from the devil; and hence it is that they who speak according to the doctrine of the church, say of those who act well, and also of those who speak and preach piously, that they are *led by God;* but they say the contrary of those who do evil and speak profanely. This could not be, unless man had conjunction with heaven, and conjunction with hell; and unless those conjunctions were with his will and his understanding, for from them the body acts, and the mouth speaks. The nature and quality of that conjunction shall now be shown.

292. There are attendant on every man both good spirits, and evil spirits: by good spirits he has conjunction with heaven, and by evil spirits he has conjunction with hell; and these spirits are in the world of spirits, which is in the midst between heaven and hell, and of which we shall treat more particularly in the following pages. When these attendant spirits come to man, they enter into all his memory, and from thence into all his thought; evil spirits into those things of the memory and thought which are evil, and good spirits, into those things of the memory and thought which are good. The spirits are not aware that they are with man, but when they are with him they believe that all things contained in the man's memory and thought are their

own; neither do they see man, because things which are in our solar world do not fall within the sphere of their vision. The greatest care is exercised by the Lord to prevent spirits from knowing that they are attendant on man; for if they knew it, they would speak with him, and in such case evil spirits would destroy him; for evil spirits—because they are conjoined with hell—desire nothing more earnestly than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body. This however does not take place when they do not speak with man, because they do not know then that what they think, and what they speak, is from him; for in speaking one amongst another they speak also the thoughts of man—but they believe that the things which they speak are their own, and every one esteems and loves what is his own. Thus spirits are compelled to love and esteem man, although they are not aware of it; and that such a union of spirits with man really exists, has been made so thoroughly known to me by the continual experience of many years, that there is nothing of which I am more certain.

293. Spirits who communicate with hell are joined to man, because man is born into evils of every kind, and hence his first life is derived entirely from evils; therefore, unless spirits of a quality similar to his own were joined to him, he could not live, nor could he be withdrawn from his evils, and reformed. On this account he is kept in his own life by evil spirits, and withheld from it by good spirits. He is also held in equilibrium by the influence of both, and because he is in equilibrium he is in his freedom, and can be withdrawn from evils and inclined to good; for in a state of freedom good may be implanted in him, which would not otherwise be possible; but freedom cannot be given to man unless spirits from hell act upon him on the one part, and spirits from heaven on the other; and unless he is kept in the midst between their opposite influences. It has also been shown me, that man, so far as he partakes of what is hereditary and selfish, would have no life if he were not permitted to be in evil, and also in freedom; that he cannot be compelled to what is good, for what is induced by compulsion does not inwardly remain; but that the good which man receives in freedom is implanted in his will, and becomes as it were his own; and that hence man has communication with hell, and also with heaven.

294. The nature and quality of the communication of heaven with good spirits, and of hell with evil spirits, and consequently the nature and quality of the conjunction of heaven and hell with man, shall now be shown. All the spirits who are in the world of spirits, have communication with heaven, or with hell; the evil with hell, and the good with heaven. Heaven and hell are both distinguished into societies, and every spirit belongs to some particular society, and subsists by influx from it, so as to act in unity with it; and therefore since man is joined with spirits, he is joined also with heaven or with hell, and indeed with that particular society there in which he is as respects his affection or love; for all the societies of heaven are distinguished

according to the affections of good and truth; and all the societies of hell, according to the affection of evil and the false. Concerning the societies of heaven, see above, n. 41 to 45, and also n. 148 to 151.

295. The spirits who are adjoined to man are of the same quality as he is himself, as to affection, or love. Good spirits are adjoined to him by the Lord, but evil spirits are invited by man himself; and the spirits which attend him are changed according to the changes of his affections; one kind attending him in infancy, another in childhood, another in youth and manhood, and another in old age. The spirits who attend on infancy are characterized by innocence, and therefore communicate with the heaven of innocence which is the inmost or third heaven; those which attend on childhood are distinguished by the affection of knowledge, and communicate with the ultimate or first heaven: those which attend on youth and manhood are in the affection of truth and goodness, and communicate with the second or middle heaven; and those which attend on old age are in wisdom and innocence, and again communicate with the inmost or third heaven. Spirits who are in the innocence of wisdom are adjoined by the Lord to those only who are capable of being reformed and regenerated. Good spirits are indeed adjoined to those who are not capable of being reformed and regenerated, but only that they may be withheld from evil as much as possible; for their immediate conjunction is with evil spirits who communicate with hell, and are like themselves. If they are lovers of themselves, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and as it were dwell, in their evil affections; and, so far as man cannot be restrained from evil by good spirits, evil spirits inflame him with evil lust, and in proportion as lust prevails, they adhere to him and do not recede. Thus a wicked man is conjoined with hell, and a good man with heaven.

296. Man is governed by spirits from the Lord, because he is not in the order of heaven; for he is born into the evils of hell, and consequently into a state altogether contrary to divine order. It is therefore necessary that he should be brought back into order, and this cannot be effected except by means of spirits; but it would be otherwise if man were born into goodness, which is according to the order of heaven; for then he would not be governed of the Lord by means of spirits, but by order itself, and consequently by general influx. Man is governed by this influx as regards those things which proceed from his thought and will and are carried into action, that is, as to his speech and actions, for both these flow according to natural order. The spirits who are adjoined to man have, therefore, nothing in common with his speech and actions. Animals also are governed by general influx from the spiritual world, because they are in the order of their life, which they have not been able to pervert and destroy, because they have no rational principle. What the distinction is between men and beasts, may be seen above, n. 39.

297. It is further to be observed concerning the conjunction of heaven with the human race, that the Lord Himself flows-in with every man, according to the order of heaven, both into his inmost and his ultimate principles; preparing him to receive heaven, governing his ultimate principles from his inmost, and the inmost from the ultimate, and thus holding in connection everything which belongs to him. This influx of the Lord is called immediate influx; but the other influx, which is effected through the medium of spirits, is called mediate influx; and the latter subsists by the former. Immediate influx, which is of the Lord Himself, proceeds from His Divine Humanity into the will of man, and through his will into his understanding; thus it flows into the good of man, and through his good into the truth derived from it, or, what is the same thing, into his love, and through his love into the faith arising from it, but not *vice versâ:* still less does it flow into faith without love, or into truth without good, or into any part of the understanding which is not derived from the will. This Divine influx is perpetual, and is received in good by the good, but not by the evil; for they either reject it, or suffocate it, or pervert it. Hence the life of the evil is an evil life, which, in the spiritual sense, is death.

298. The spirits who are attendant on man, both those who are conjoined to heaven and who are conjoined to hell, never flow-in to man from their own memory and consequent thought—for in such case, man would know no otherwise than that their thoughts were his own, as may be seen above, n. 256—but an affection which is derived from the love of goodness and truth, flows-in through them from heaven; and an affection which is derived from the love of evil and falsehood, flows-in through them from hell. So far, therefore, as the affection of man agrees with that which flows-in, he receives it in his own thought—for the inward thought of man is in perfect agreement with his affection or love—but so far as it does not agree he does not receive it. Since, therefore, thought is not infused into man by spirits, but only the affection of goodness, and the affection of evil, it is evident that man has the power of choice, because he has freedom, and thus can receive goodness with his thought, and reject evil; for he knows what is good and what is evil from the Word. What he receives in his thought from affection, is also appropriated to him; but what he does not receive in his thought from affection, is not appropriated to him. From these considerations the quality of the influx of good from heaven, and of evil from hell, with man, may be clearly understood.

299. It has been granted me to know whence man derives anxiety, grief, and the inward sadness which is called melancholy. Certain spirits who are not yet in conjunction with hell, because they are in their first state—concerning which we shall speak when we come to treat of the world of spirits—love things undigested and malignant, such as meats in a state of corruption in the stomach; and therefore they are present where such things are in man, because they are delightful to them, and they converse there with one another from their own evil affection; and the

affection of their discourse flows into man, and if it be contrary to his affection, excites melancholy, sadness, and anxiety; but if it be agreeable to his affection, it excites gladness and cheerfulness. These spirits appear near the stomach, some to the left, some to the right, some beneath, and some above. They also appear to be near or distant, and are thus variously present, according to the quality of the affections by which they are distinguished. That this is the origin of anxiety of mind has been abundantly proved to me by experience; for I have seen such spirits, heard them, felt anxieties occasioned by them, and conversed with them. When they have been driven away anxiety ceased; and when they have returned the anxiety returned, and I have also perceived it increase or decrease according to their approach or removal. From this experience I saw also the origin of the belief entertained by some who do not know what conscience is—because they have none themselves—that its pangs arise from a disordered stomach.

300. The conjunction of heaven with man is not like the conjunction of man with man, but is a conjunction with the interiors of his mind, and thus with his spiritual or internal man. There is also a conjunction with his natural or external man by means of correspondences, but of this conjunction we shall say more when we come to speak of the conjunction of heaven with man by the Word.

301. It will also be shown in the next chapter that the conjunction of heaven with the human race, and of the human race with heaven, is of such a nature that the one subsists from the other.

302. I have conversed with angels concerning the conjunction of heaven with the human race, and have told them, that the man of the church says indeed that all good is from God; and that angels are present with man; but that few really believe that angels are conjoined to man, and still less that they are in his thought and affection. The angels replied, "That they are aware that such a want of faith, and also such a mode of speaking, prevails in the world, and especially within the church; that they wondered at it, because the Word is in the possession of those within the church, and teaches them concerning heaven, and its conjunction with man; that the nature of this conjunction is such, that man is incapable of the slightest thought unless spirits are adjoined to him, and that his spiritual life, therefore, depends upon this conjunction." They also said, "That this ignorance arises from the belief that man lives from himself, without connection with the First Cause of Life; and from not knowing that that connection is effected through the heavens, and if it were dissolved, he would instantly fall down dead; that if man really believed the truth, that all good is from the Lord, and all evil from hell, he would not take merit to himself on account of his good, nor would evil be imputed to him; for then in every good thought and act he would look to the Lord, and every evil which flowed in would be rejected to hell, from whence it came; but that since man does not believe there is

an influx from heaven and hell, and, therefore, since he supposes that all things which he thinks and wills are in himself, and from himself, he appropriates to himself evil from hell, and the good which flows in from heaven he defiles with an idea of his own merit.

THE CONJUNCTION OF HEAVEN WITH MAN BY MEANS OF THE WORD.

303. They who think from interior reason are able to see that there is a connection of all things with the First Cause, by means of intermediates, and that whatever is not thus connected is dissolved; for they know that nothing can subsist from itself, but that everything subsists from what is prior to itself, and consequently from the First Cause. They also know that the connection of anything with what is prior to itself, is like that of an effect with its efficient cause; for when the efficient cause is taken away from its effect, the effect is dissolved, and falls to nothing. Since the learned have thought in this manner, they have consequently seen and affirmed, that *subsistence is perpetual existence:* and thus, that since all things originally existed from the First Cause, from Him also they *perpetually* exist, that is, *subsist;* but the nature of the connection of everything with what is prior to itself, and thus with the First, from Whom are all things, cannot be briefly explained, because it is various and diverse. We can only state in general terms, that there is a connection between the natural world and the spiritual world, and that hence there is a correspondence between all things which are in the natural world and all things which are in the spiritual world, concerning which correspondence, see n. 103 to 115, and also that there is a connection, and consequent correspondence, between all things belonging to man and all things belonging to heaven, concerning which also see above, n. 87 to 102.

304. Man was so created, that he has both connection and conjunction with the Lord; but with the angels of heaven he has only association. This latter is because by creation he is like an angel as to his interiors which belong to the mind; for the will and understanding of a man are like the will and understanding of an angel; and therefore, after his decease, if he has lived according to divine order, he becomes an angel, and possesses angelic wisdom. When, therefore, we speak of the conjunction of man with heaven, we mean his conjunction with the Lord, and also his association with angels; for heaven is not such from anything proper to the angels, but from the Divinity of the Lord. That the Divinity of the Lord makes heaven, may be seen above, n. 7. to 22. The peculiar characteristic of man, and one which distinguishes him from an angel, is that he is not only in the spiritual world as to his interiors, but also, at the same time, in the natural world as to his exteriors. His exteriors which are in the natural world, are all things belonging to his natural or external memory, which are the subjects of thought

and imagination; and these in general are different descriptions of knowledge and science, with their delights and pleasures, so far as they savour of the world; and also the various pleasures which belong to the sensual principles of the body, together with the senses themselves, the speech, and actions. All these things are the lowest or ultimate steps in which the Divine influx of the Lord closes, for it does not stop in the middle, but proceeds to the lowest degree; and hence it is evident, that the ultimate of Divine order is man, and that, because he is the ultimate of Divine order, he is also its basis and foundation. The Divine influx of the Lord as has been said does not stop in the middle, but proceeds to its ultimates; now this middle, through which it passes, is the angelic heaven, and the ultimate is in man; and since nothing unconnected can exist, it follows that the connection and conjunction of heaven with the human race are of such a nature that the one subsists from the other; and thus the human race without heaven, would be like a chain which had lost a link; and heaven without the human race, would be like a house without a foundation.

305. Since man broke this connection with heaven, by turning away his interiors from heaven, and turning them to the world and himself, by the love of himself and the world, and thus withdrew himself so that he no longer served as a basis and foundation for heaven, therefore a medium was provided by the Lord to supply his place as a basis and foundation for heaven, and also to serve for the conjunction of heaven with man; *and this medium is the Word.* The manner in which the Word serves for a medium, has been abundantly shown in the ARCANA CŒLESTIA; in a number of passages which are collected together in the little work ON THE WHITE HORSE MENTIONED IN THE APOCALYPSE; and also in the APPENDIX to the work ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE.

306. I have been informed from heaven, that the most ancient people had immediate revelations, because their interiors were turned towards heaven; and that therefore the Lord had conjunction with the human race at that time; but that afterwards immediate revelation ceased, and was succeeded by indirect or mediate revelation by means of correspondences; that all the divine worship of the people who succeeded the most ancient consisted of correspondences, and that therefore their churches were called representative churches. The nature of correspondence and representation was then intimately known; for men knew that all things which are in the world correspond to spiritual things which are in heaven and the church, or—what is the same thing—that they represent them; and therefore the natural things, which were the externals of their worship, served them as mediums for thinking spiritually, and of thus being in unison with angels. After the science of correspondences and representations had become obliterated, the Word was written, in which all the expressions, and also the sense of them in every sentence, are correspondences, and therefore contain a spiritual or internal sense, which angels perceive. When, therefore, man reads the

Word, and understands it according to the sense of the letter, which is the external sense, angels perceive it according to the internal or spiritual sense; for all the thought of angels is spiritual, but the thought of man is natural; and although spiritual and natural thought appear very different, still they form one, because they correspond. When, therefore, man removed himself from heaven, and broke the bond of conjunction with it, a new medium of conjunction was provided of the Lord, by means of the Word.

307. The manner in which heaven is conjoined with man by means of the Word, may be illustrated by citing a few passages. The New Jerusalem is described in the Revelation in these words: "*I saw a new heaven and a new earth, for the first heaven and the first earth were passed away: and I John saw the holy city new Jerusalem coming down from God out of heaven. The city lieth four square, and the length is as large as the breadth; and the angel measured the city with a reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal; and he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of the angel; and the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass; and the foundations of the wall of the city were garnished with all manner of precious stones. The twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass,*" chap. xxi. 1, 2, 16—19, 21. When man reads these words, and understands them merely according to the sense of the letter, he supposes that the visible heaven and earth are to perish; that a new heaven will be created; that the holy city Jerusalem will descend upon a new earth, and that all its dimensions will exactly agree with this description; but the angels attendant on man understand the passage in a manner altogether different, because they understand spiritually what man understands naturally. By the *new heaven and new earth* they understand a new church. By the *city Jerusalem coming down from God out of heaven*, they understand the heavenly doctrine of that church revealed by the Lord. By its *length, breadth, and height*, which are *equal*, and each *twelve thousand furlongs*, they understand all the goods and truths of that doctrine viewed as a whole. By *the wall* of the city, they understand the truths which protect it. By the measure of the wall, *a hundred and forty-four cubits, the measure of a man, that is, of the angel*, they understand the sum of all those protecting truths, and also their quality. By its *twelve gates*, which were *twelve pearls*, they understand the truths which serve to introduce an inquirer into the doctrine. *Pearls* also signify such truths. By *the foundations of the wall*, which were of precious stones, they understand the different descriptions of knowledge on which that doctrine is founded. By *gold like unto transparent glass*, of which the city and its street consisted, they understand the good arising from love, which by the doctrine and its truths is rendered transparent. Angels, therefore, perceive all the above words in a manner quite different from man; for the natural ideas of man pass into spiritual ideas with angels, without their knowing anything of the literal sense of the Word; such as a

new heaven and a new earth; a new city Jerusalem; its wall; and the foundations of the wall, and its dimensions: nevertheless the thoughts of angels make one with the thoughts of man, because they correspond to them; and they make one almost like the expressions of a speaker, and the understanding of them by a hearer, when the latter does not attend to the expressions, but only to their meaning. From this example it may appear in what heaven is conjoined with man by means of the Word. Take another from Isaiah xix. 23—25: "*In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve the Assyrians. In that day Israel shall be a third with Egypt and Assyria, a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*" The different modes of thought awakened in the minds of men and angels by the reading of these words, may be understood by considering their literal sense as distinguished from their internal sense. Man thinks, from the sense of the letter, that the Egyptians and Assyrians are to be converted to God and accepted, and that they are to make one with the Israelitish nation; but angels think of the man of the spiritual church, for this is what is described in the internal sense. His spiritual principle is denoted by *Israel*, his natural principle by the *Egyptian*, and his rational principle—which is the intermediate between them—by the *Assyrian*. The literal and the spiritual sense make one, because they mutually correspond, and therefore when the angels think spiritually, and man naturally, they are conjoined almost like soul and body; for the internal sense of the Word is its soul, and the literal sense is its body. Such is the Word throughout, and hence it is evident, that the Word is a medium of conjunction between heaven and man; and that its literal sense serves as a basis and foundation for that conjunction.

308. They who are out of the pale of the church, and have not the Word, are yet conjoined to heaven by the Word, for the church of the Lord is universal, and includes all who acknowledge a Divine Being, and live in charity. Such persons are instructed also after their decease by angels, and then receive divine truths. On this subject more may be seen below in a specific chapter, concerning the Gentiles. The universal church on earth, like the universal heaven, is as one man in the sight of the Lord; and it was shown above that the universal heaven resembles one man, n. 59 to 72. The church which possesses the Word, and in which the Lord is known by the Word, may be compared to the heart and lungs in that man; and since all the viscera and members of the whole body derive life from the heart and lungs in various ways, so also that part of the human race which is out of the church where the Word is, and which constitutes the members of that man, derives its life from the church which possesses the Word. The conjunction of heaven with those who are remote from the church by means of the Word, may also be compared to light, which is propagated from a centre in every direction; for

there is Divine light in the Word, and the Lord, with heaven, is present in that light, and from thence communicates illumination even to those who are afar off. It would be otherwise if there were no Word. These truths may be further elucidated from what was said concerning the form of heaven, according to which all angelic associations and communications subsist, in n. 200—212. They who are in natural light cannot comprehend this arcanum, but they who are in spiritual light comprehend it; for they see clearly innumerable things which appear only as one obscure object to those who are in natural light merely.

309. If such a Word had not been given on this earth, its inhabitants would have been separated from heaven, and therefore would have been no longer rational; for the rational principle of man derives its existence from the influx of the light of heaven. The men of this earth are also incapable of receiving immediate revelation, and of being instructed by it concerning divine truths, like the inhabitants of other earths, whom I have described in a separate work (entitled, "On the Earths in our Solar System, &c., with an Account of their Inhabitants, from what has been heard and seen"); for we are more immersed in worldly and external things than they are; but it is internal things which receive revelation, and not external things; and therefore if the truth were revealed to those who are in externals, it would not be understood. That such is the character of the men of this earth, appears plainly from those within the church, who, although they are instructed from the Word concerning heaven, and hell, and a life after death, still deny them in their hearts; and of this class are many who are distinguished by their literary attainments, and who therefore might be expected to be wiser than others.

310. I have sometimes conversed with angels concerning the Word, and told them that some despise it on account of its simple style; that nothing is known concerning its internal sense, and that hence no one believes that such exalted wisdom lies concealed within it. The angels replied, that "the style of the Word, although simple in the sense of the letter, is still of such a character, as to be incomparably more excellent than any other; because divine wisdom is concealed not only in its general sense, but also in every word; and that heaven derives light from that wisdom." They meant to say that it is the light of heaven, because it is Divine Truth; for Divine Truth in heaven appears as light—see above, n. 132. They said also, "That without such a Word the men of our earth would have no light from heaven, nor would heaven be conjoined with them; for that conjunction exists in proportion as the light of heaven is present with man, and in the same proportion also Divine Truth is revealed to him by means of the Word." Man does not know that conjunction is effected by the correspondence of the spiritual sense of the Word with its natural sense, because the man of this earth knows nothing concerning the spiritual thought and speech of angels, and that it differs from the natural thought and speech of men; but unless this be known, it is impossible to apprehend the nature

of the internal sense of the Word, and thus to perceive that conjunction can be effected by means of it. They said also, that "if man were aware of the existence of such a sense, and, when reading the Word, were to allow his thoughts to be influenced by his knowledge of it, he would come into interior wisdom, and into a still closer conjunction with heaven, because he would thus enter into ideas similar to those of angels."

THAT HEAVEN AND HELL ARE FORMED FROM THE HUMAN RACE.

311. It is altogether unknown in the Christian world that heaven and hell are formed from the human race, for it is believed that angels were created such from the beginning, and that this was the origin of heaven; that the devil or Satan was an angel of light, who became rebellious and was cast down from heaven with his adherents, and that this was the origin of hell. The angels are amazed that such a faith should prevail in the Christian world, and especially that nothing is known concerning heaven, although its existence is a primary point of doctrine in the church; but since such ignorance prevails, they rejoice in heart that it has pleased the Lord now to reveal to mankind many particulars concerning heaven and hell, and thus, as far as possible, to dispel the darkness which is every day increasing, because the church is come to its end. They, therefore, desire me to state, that there is not a single angel in the universal heaven who was originally created such, nor any devil in hell who was created an angel of light and afterwards cast down thither; but that all, both in heaven and in hell, are of the human race; that angels were men who lived in the world in heavenly love and faith, and that the devils were men who lived in infernal love and faith. They also said, "That hell viewed as a whole is what is called the *Devil* and *Satan;* the term *Devil* being applied to denote the hell at the back, which is inhabited by those who are called evil genii; and the term *Satan* being applied to denote the hell in front, which is inhabited by those who are called evil spirits." The respective quality of each of these hells will be described in the following pages. The angels said further, "That the Christian world has conceived this idea respecting the inhabitants of heaven and hell from certain passages of the Word, interpreted according to the literal sense only, without illustrating and unfolding them by genuine doctrine derived from the Word; although the literal sense of the Word, unenlightened by genuine doctrine, draws the mind aside into various opinions, and thus occasions ignorance, heresies, and errors."

312. Another reason for the existence of this belief in the man of the church is, that he supposes no one will go either to heaven or hell until the time of the last judgment, when he imagines that all things now visible will perish; that a new order of things will come into existence; and that the soul will then return into its body, and live again as a man by virtue of that

reunion. This belief involves the other, that angels were created such from the beginning; for it cannot be believed that heaven and hell take their origin from the human race, while it is imagined that no man will enter either the one or the other until the end of the world; but that this error may cease, it has been granted me to associate with angels, and also to converse with the inhabitants of hell, for many years; sometimes without cessation from morning to evening, and thus I have been truly informed concerning heaven and hell. This experience has been allowed me in order to prevent the members of the church from continuing in their erroneous faith respecting a resurrection at the day of judgment, the state of the soul in the mean time, and the nature of angels and the devil; for this faith, being the belief of what is false, plunges the mind in darkness, and, with those who think on these subjects from self-derived intelligence, it induces doubt, and at length denial; for such men say in their hearts, "How can so vast a heaven, and so many myriads of stars, and the sun and the moon, be destroyed and dissipated? And how can the stars fall from heaven to the earth, when they are greater than the earth itself? And how can bodies eaten up by worms, consumed by corruption, and dispersed to all the winds, be gathered together again and reunited to their souls? Where is the soul in the mean time, and what sort of thing can it be when deprived of the senses which it had in the body?" Not to mention many similar questions, which relate to incomprehensible propositions; but dogmas which cannot be comprehended, cannot become objects of faith; and indeed in many instances they destroy all belief in the life of the soul after death, and the existence of a heaven and a hell, and the other doctrines which belong to the faith of the church. That they have destroyed faith, is evident from the conduct of those who say, "Who ever came from heaven and told us that it really exists? What is hell, if there be such a place? What is meant by man being tormented in eternal fire? What is the day of judgment? Has it not been vainly expected for many ages?" Not to mention many other observations, which imply a denial of all such doctrines. Lest, therefore, those who entertain such ideas—as is the case with many who, from their worldly wisdom, are called learned and well-informed—should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness respecting God, heaven, and eternal life, and other subjects which depend on these, the interiors of my spirit have been opened by the Lord, and thus it has been given me to converse with all whom I ever knew in the life of the body, after their decease. With some I have conversed for days, with others for months, and with others for a year. I have also conversed with so many other deceased persons, that I should not overrate them were I to say a hundred thousand, many of whom were in the heavens, and many in the hells. I have also conversed with some two days after their decease, telling them, that preparations were making at that time for their burial, to which they replied, that it was right to put that away which had

ed them for a body and its functions in the world; and y requested me to say, that they were not dead, but living; t they were as truly men as before; that they had only migated from one world into another; that they were not aware they had lost anything, because they were in a body possessing every sense the same as before; that they exercised understanding and will the same as before; and that they had thoughts and affections, sensations and desires, similar to those which they had in the world. Many of those who had died recently, when they found themselves alive as before, and in a similar state—for the first state of life after death is similar to what it was in the world, but is successively changed, either into heaven or hell—were affected with new joy, and declared that they had not believed it. They were much surprised that they should have lived in such ignorance and blindness concerning the state of their life after death; and still more that the members of the church are equally ignorant and blind, when they, above all others in the world, might know the truth. They then first discovered the cause of their blindness and ignorance, and that it is owing to external things—which relate to the world and the body—occupying and filling their minds to such a degree, as to render them incapable of being elevated into the light of heaven, and of viewing the things of the church as anything but mere doctrinals; for there is an influx of mere darkness from corporeal and worldly things, when they are loved as they are loved at the present day, which chokes any higher conceptions.

313. Great numbers of the learned from the Christian world are amazed when they see themselves, after their decease, in a body, clothed with garments, and in houses, as they were in the world; and when they call to mind what they had thought concerning the life after death, concerning the soul, concerning spirits, and concerning heaven and hell, they are covered with shame, and confess that they had thought foolishly, and that the simple in faith were far wiser than they. The learned, who had confirmed themselves in such ideas, and who had ascribed everything to nature, were examined, and it was discovered that their interiors were completely closed, and only their exteriors open, so that they had not looked to heaven, but to the world, and consequently also to hell; for in proportion as the interiors are open, man looks to heaven, but in proportion as the interiors are closed, and only the exteriors open, he looks to hell. This takes place because the interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world; and they who receive the world, and not heaven at the same time, receive hell.

314. It is further evident that heaven is formed from the human race, because angelic minds and human minds are similar. Both enjoy the faculty of understanding, perceiving, and willing, and both are formed to receive heaven; for the human mind is capable of wisdom equally with the angelic mind, but it does not become so wise in the world because it is in an earthly

body, and, when in that body, the spiritual mind thinks naturally. It is otherwise when the human mind is released from its connection with the body, for then it no longer thinks naturally, but spiritually; and when it thinks spiritually, it grasps things incomprehensible and ineffable to the natural man, and thus becomes wise like an angel. From these observations it may be seen, that the internal being of man, which is called his spirit, is in its essence an angel [see above, n. 57], and that when released from the earthly body, it is in a human form like an angel (that an angel is in a perfect human form, see above, n. 73 to 77); but that when the internal nature of man is not open above, but only beneath, then, although it retains the human form after its separation from the body, that form is direful and diabolical; for it cannot look upwards to heaven, but only downwards to hell.

315. Whoever is acquainted with the nature of Divine Order, can also understand that man was created to become an angel, because he occupies or forms the ultimate or lowest step of order [n. 304], in which may be formed a subject of heavenly and angelic wisdom, capable of being renewed and multiplied; for Divine Order never stops in a middle point, and there forms a being without its ultimate—since then it would not be in its fulness and perfection—but proceeds to its ultimate, and there commences formation. There also it renews itself, and gives birth to further productions. This is effected by procreations, and therefore the ultimate gradation is the seminary of heaven.

316. The Lord rose again not only as to His spirit, but also as to His body, because He glorified His whole Humanity when He was in the world, that is, He made it divine; for the soul, which He had from the Father, was the very Divinity itself, and His body was made a likeness of the soul, that is, of the Father, and therefore divine also. Hence it was that He, differently from any man, rose again both as to soul and body, which He also manifested to His disciples, who imagined when they beheld Him that they saw a spirit, for he said, "*Behold My hands and My feet, that it is I Myself: handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have,*" Luke xxiv. 37—39; by which words He declared, that He was a man not only as to the spirit, but also as to the body.

317. In order that it may be known that man lives after death, and that he goes either to heaven or hell according to his life in the world, many things have been revealed to me concerning the state of man after death, which will be mentioned in their order, when we come to speak of the world of spirits.

CONCERNING THOSE IN HEAVEN WHO BELONGED TO THE NATIONS OR PEOPLE OUT OF THE CHURCH.

318. It is a common opinion, that they who are born out of the church, and are called heathens or Gentiles, cannot be saved, because they do not possess the Word, and thus are ignorant of the Lord, without whom there is no salvation; but it is certain that they may be saved, because the mercy of the Lord is universal and extends to every individual, because they are born men as well as those who are within the church—who are comparatively few—and because it is no fault of theirs that they are ignorant of the Lord. Every one who thinks with any measure of enlightened reason may see that no man is born for hell, because the Lord is love itself, and His love consists in being willing to save all; and therefore he has provided that all shall have some kind of religion, and thence acknowledge a Divine Being, and possess interior life; for to live according to a religious principle is to live interiorly, because then a Divine Being is respected; and so far as He is regarded, man does not regard the world, but removes himself from the world, and consequently from the life of the world, which is exterior life.

319. That Gentiles are saved as well as Christians, may be known to those who understand what makes heaven in man; for heaven is *in* man, and they who have heaven in themselves go to heaven after death. Heaven in man consists in acknowledging a Divine Being, and being led by Him; for the first and chief essential of all religion is to acknowledge a Divine Being, and without that acknowledgment no religion can exist. The precepts of every religion have respect to worship, for they teach in what manner the Divine Being is to be worshipped, so as to render man acceptable to Him; and in proportion as these precepts sink into the mind, and man wills and loves them, he is led by the Lord. Now it is well known that the Gentiles live a moral life as well as Christians, and many of them better. Men live a moral life either for the sake of the Divine Being, or from regard to the opinion of the world; but moral life for the sake of the Divine Being is also spiritual life; and although both appear alike outwardly, they are altogether different internally, for the one saves man, but the other does not save him; because he who lives a moral life for the sake of the Divine Being, is led by the Divinity, but he who lives a moral life for the sake of the world, is led by himself. This may be illustrated by an example. He who does no evil to his neighbour, because to do evil is contrary to religion, and thus contrary to the Divinity, shuns evil from a spiritual motive; but he who does no evil to another merely through fear of the law, or of the loss of reputation, of honour, or of gain, and thus for the sake of himself and the world, shuns evil from a merely natural motive, and is led by himself. The life of the latter is natural, but the life of the former is spiritual. The man whose moral life

is spiritual has heaven in himself; but heaven is not in the man whose moral life is merely natural; and the reason is, because heaven flows-in from above, and opens man's interiors, and through his interiors flows into his exteriors; whereas the world flows-in from below, and opens the exteriors, but not the interiors; for there is no influx from the natural world into the spiritual, but from the spiritual world into the natural; and therefore if heaven is not received at the same time with the world, the interiors are closed. From these observations it may be seen who are they who receive heaven in themselves, and who do not receive it; but heaven is not the same in every one, for it differs in each according to his affection for goodness and for the truth derived from it. They who entertain an affection for goodness for the sake of the Divine Being, love divine truth; for goodness and truth mutually love each other, and desire to be conjoined; and therefore, although the Gentiles are not acquainted with genuine truths during their life in the world, they receive them from a principle of love in the other life.

320. A certain spirit from among the Gentiles, who had lived in the world in the good arising from charity according to his religious belief, heard some Christian spirits reasoning about articles of faith—for spirits reason much more fully and acutely than men, especially concerning goods and truths—and wondered at their disputing in such a manner. He said that he did not like to hear them, because they reasoned from appearances and fallacies, and he reproved them by observing, If I am good, I can know, from that good of itself, what things are true, and what I do not know, I am able to receive.

321. I have been frequently instructed, that the Gentiles who have led a moral life, and lived in obedience, subordination, and mutual charity, according to their religious belief; and who have thence received something of conscience, are accepted in the other life, and are there instructed by angels in the goods and truths of faith with solicitous attention; and that when they are being instructed they behave themselves modestly, intelligently, and wisely, easily receiving and imbibing truths; because they have never formed to themselves false principles contrary to the truths of faith, which require to be first put off; much less have they conceived scandals against the Lord, like many Christians, who think of Him as a mere man. Not so the Gentiles; for when they hear that God was made Man, and thus manifested Himself in the world, they instantly acknowledge it, and adore the Lord, saying, that God has indeed manifested Himself, because He is the God of heaven and of earth, and because the human race are His. It is a divine truth that without the Lord there is no salvation; but this is to be understood as implying, that there is no salvation but from the Lord. There are many earths in the universe, and all are full of inhabitants, yet scarcely any of them know that the Lord assumed Humanity on our earth; and yet, since they adore the Divine Being under a human form, they are accepted and led by the Lord. On this subject see the little work On the Earths in the Universe.

322. Among Gentiles, as amongst Christians, there are both wise and simple; and that I might be acquainted with the character of both, it has been granted me to converse with them, sometimes for hours, and sometimes for days together. There are no wise men now like those who lived in ancient times, and more particularly in the Ancient Church, which extended over a great part of Asia, and from which religion was communicated to many Gentile nations; but that I might know their peculiar quality, I have been allowed to converse familiarly with some of them. One with whom I conversed was ranked in ancient times amongst those distinguished for superior wisdom, and was consequently well known in the learned world. I conversed with him on various subjects, and it was given me to believe that he was Cicero. I knew that Cicero was a wise man, and therefore I spoke with him concerning wisdom, intelligence, order, the Word, and lastly concerning the Lord. Concerning wisdom, he said, that there is no wisdom but that which relates to life, and that nothing else deserves the name: concerning intelligence, he said, that it is derived from wisdom; and concerning order, that it is from the Supreme God, and that to live in His order is to be wise and intelligent. As to the Word, when I read to him a passage from the prophets, he was exceedingly delighted, and especially, that every name and every expression should signify interior things; and he was amazed that the learned at this day are not delighted with such a study. I perceived clearly that the interiors of his thought or mind were open; but he said that he could not hear any more, because he had a perception of something more holy than he could bear, which affected him most inwardly. At length I spoke to him concerning the Lord, saying, that He was born a man, but was conceived of God; that he put off the humanity derived from woman, and put on the Divine Humanity; and that it is He who governs the universe. To this he replied, that he knew many things respecting the Lord, and perceived in his own manner that the salvation of man was not possible except by the means which I had described; but in the mean time some ill-disposed Christians suggested various scandals, to which he paid no attention, observing that their conduct was not to be wondered at, because, in the life of the body, they had imbibed unbecoming ideas on the subject; and that before these were dispersed, proofs confirmatory of the truth could not be admitted by them, as they can by those who are in ignorance.

323. It has also been granted me to converse with others who lived in ancient times, and who were then ranked amongst the eminently wise. They at first appeared in front at some distance, and were thence able to perceive the interiors of my thoughts, and thus to discern many things fully; for from one idea they could discover the whole series, and fill it with delightful conceptions of wisdom combined with beautiful representations. I knew from this that they were amongst the eminently wise, and it was told me that they were some of the ancients. They approached more nearly, and I read to them a portion of the Word, with which they were very greatly delighted: and I perceived the

nature of their delight and gratification, and that it arose principally from this circumstance, that all which they heard from the Word represented and signified celestial and spiritual things. They also said, that in their time, when they lived in the world, their manner of thinking and speaking, and also of writing, was of a similar character, and that this was the study of their wise men.

324. The Gentiles of the present day are not so wise as the ancients, although many of them are simple in heart; and such of them as have lived in mutual charity receive wisdom in the other life: of these an example or two may be adduced. Once when I was reading the xvii. and xviii. chapters of Judges concerning Micah, whose graven image, Teraphim, and Levite, were taken from him by the sons of Dan, a Gentile spirit was present, who in the life of the body had worshipped a graven image. He heard attentively the relation of what was done to Micah, and of the grief which he endured on account of his graven image, and was so affected by it, that interior sorrow nearly deprived him of the power of thought. I perceived his sorrow, and at the same time the innocence which was in all his affections. Some Christian spirits were present, who also had a similar perception, and they wondered that the worshipper of a graven image should be moved with so great an affection of mercy and innocence. Afterwards some good spirits conversed with him, and observed, that a graven image ought not to be worshipped, and that, as a rational being, he was capable of understanding this; that he ought to think of God, independently of graven images, as the Creator and Governor of the universe, and that the Lord is that God. When these observations were made, the interior affection of his worship was communicated to me, and I perceived that it was much more holy than that of Christians. From this circumstance it is evident that the Gentiles of the present day enter heaven more easily than Christians, according to these words of the Lord in Luke: "*Then shall they come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God: and behold, there are last who shall be first, and there are first who shall be last,*" xiii. 29, 30: for in the state in which this Gentile spirit was, he was capable of imbibing all the doctrines of faith, and of receiving them with inward and real affection; because he possessed the compassion which springs from love, and because his ignorance was full of innocence; but where these principles are present, all the doctrines of faith are received as it were spontaneously, and with joy. He was afterwards received amongst the angels.

325. One morning I heard a number of persons at a distance, and from the representations which accompanied them it was given me to know that they were Chinese; for they presented the figure of a he-goat clothed with wool, and a cake of millet, and an ebony spoon, together with the idea of a floating city. They expressed a desire to come nearer to me, and when they approached, they wished to be alone with me, that they might reveal their thoughts; but they were told that they were not

alone, and that others were present who were displeased at their wishing to be alone, when yet they were but strangers. On perceiving their displeasure, they began to consider whether they had offended against their neighbour, or claimed anything to themselves which belonged to others; and since all thoughts in the other life are communicated, it was given me to perceive the disturbance of their mind, and that it arose from the idea that, possibly, they had done an injury; and from a feeling of shame on account of it, and at the same time from other well-disposed affections. Hence it was evident that they were endowed with charity. Soon afterwards I entered into conversation with them, and at last spoke to them concerning the Lord; and when I called him *Christ*, I perceived in them a degree of repugnance, which was discovered to originate in the ideas they had received in the world, in consequence of knowing that Christians led worse lives than they did, and that they were without charity; but when I simply called him *the Lord*, they were then inwardly affected. They were afterwards informed by angels that the Christian doctrine, above every other in the universe, prescribes love and charity, but that there are few who live according to it. There are some Gentiles who, during their life in the world, know, both by conversation and report, that Christians live wicked lives, and are addicted to adultery, hatred, quarrelling, drunkenness, and similar crimes, which the Gentiles abhor, because they are contrary to their religious principles. These in the other life are more timid than others in receiving the truths of faith; but they are informed by angels that the Christian doctrine, and the true Christian faith, teach altogether otherwise, and that Christians live less according to their doctrine than the Gentiles do, and when they are convinced of this, they receive the truths of faith and worship the Lord, but not so promptly as other Gentiles.

326. It is customary for the Gentiles who have worshipped a god, under the form of an image or statue, or any graven idol, to be introduced when they enter the other life to certain spirits who are substituted in the place of their gods or idols, in order to disperse their phantasies; and when they have remained with them for some days, they are removed. They who have worshipped men are also occasionally introduced to them, or to others who personate them. This is frequently the case with the Jews, who are thus introduced to Abraham, Jacob, Moses, and David; but when they find that they are but men like themselves, and that they can give them no help, they are ashamed, and are conducted to their respective places, according to their lives. Of all the Gentiles, the Africans are most beloved in heaven, because they receive the goods and truths of heaven more easily than others. They are particularly desirous to be called *obedient*, but not *faithful*; for they say that Christians may be called faithful, because they possess the doctrine of faith, but themselves not so, unless they receive that doctrine, or, as they express themselves, are *able to receive it*.

327. I have conversed with some who belonged to the ancient

church, which existed after the flood, and extended through many kingdoms; as Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philisthæa, including Tyre and Zidon, and the land of Canaan on both sides of Jordan. They knew when they were in the world that the Lord was to come, and they were imbued with the good arising from faith, but still they fell away from the faith, and became idolaters. They were in front towards the left, in a dark place, and in a miserable state. Their speech was like the sound of a pipe,* which has but one note, and was almost void of rational thought; and they said that they had been in that place for many ages, and that they are occasionally taken out of it, to perform mean uses for others. From them I was led to think of many Christians, who are not outwardly idolaters, but are so inwardly, being worshippers of themselves and the world, and denying the Lord in heart; and to consider what kind of lot awaits them in the other life.

328. That the church of the Lord is spread over the whole globe, and is thus universal; that it includes all who live in the good arising from charity according to their religious belief; and that the church which possesses the Word, and in which the Lord is known by means of the Word, is, to those who are out of the church, like the heart and lungs in man, from which all the viscera and members of the body derive life according to their forms, situations, and combinations, may be seen above, n. 308.

INFANTS IN HEAVEN.

329. Some believe that those infants alone who are born within the church are admitted into heaven, but not those who are born out of the church; and they assign as a reason, that infants within the church are baptized, and are thus initiated into the faith of the church: but they are not aware, that no one receives heaven or faith by means of baptism; for baptism is only a sign and memorial that man is to be regenerated, and that he who is born within the church is capable of being regenerated; because the church possesses the Word, which contains the divine truths by which regeneration is effected, and in the church the Lord, by Whom it is accomplished, is known. Be it known, therefore, that *every infant*, wheresoever he is born—whether within the church or out of it, whether of pious parents or of wicked parents —*is received by the Lord when he dies, and is educated in heaven.* He is there instructed according to divine order, and is imbued with a love for goodness, and by it with the knowledge of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every man who

* It may be necessary to remind the reader of what was stated in the preface respecting this and similar passages—viz. that they describe the state of the wicked as it appears to the virtuous, but that to the wicked themselves it appears very different.

uses his reason, may know that no one is born for hell, but all for heaven; that man himself is in fault if he goes to hell, and that infants cannot be in fault.

330. When infants die, they are still infants in the other life. They possess the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They are only in a rudimentary state introductory to the angelic; for infants are not angels, but become angels. Every one, on his decease, is in a similar state of life to that in which he was in the world; an infant in a state of infancy, a boy in a state of boyhood, and a youth, a man, or an old man, in the state of youth, of manhood, or of age; but the state of every one is afterwards changed. The state of infants excels that of all others, because they are in innocence, and evil is not yet rooted in them by actual life; for innocence is of such a nature, that all things belonging to heaven may be implanted in it, because innocence is the receptacle of the truth derived from faith and of the good arising from love.

331. The state of infants in the other life is much more perfect than that of infants in the world, because they are not clothed with an earthly body, but with a body like that of angels. The earthly body in itself is obtuse, and does not receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural world; and, therefore, infants, in the world, must learn to walk, to use their limbs, and to speak; and even their senses, as the senses of seeing and hearing, are to be opened in them by use; but it is otherwise with infants in the other life; for they are spirits, and therefore they act immediately according to their interiors. They walk without previous teaching, and speak also; but at first they speak only from general affections not clearly distinguished into ideas of thought. In a short time they are initiated also into these, and acquire them speedily, because their exteriors are homogeneous with their interiors.—That the speech of angels flows from affections varied by ideas, so that it is perfectly conformable to their thoughts, which spring from affection, may be seen above, n. 234 to 245.

332. As soon as infants are raised from the dead, which takes place immediately after their decease, they are carried up into heaven, and delivered to the care of angels of the female sex, who in the life of the body loved infants tenderly, and at the same time loved God. Since these angels when in the world loved all infants from a sort of maternal tenderness, they receive them as their own; and the infants also, from an affection implanted in them, love them as their own mothers. Every female angel has as many infants under her care as she desires from a spiritual and maternal affection. This heaven appears in front over against the forehead, directly in the line or radius in which angels look at the Lord; because all infants are under the immediate auspices of the Lord. They also receive influx from the heaven of innocence, which is the third heaven.

333. Infants are of various dispositions; some being of the same disposition as the spiritual angels, and some of the same as

the celestial angels. They who are of a celestial character appear on the right in the heaven above mentioned, whilst they who are of a spiritual character appear on the left. All infants, in the GRAND MAN—which is heaven—are in the province of the eyes; in the province of the left eye if they are of a spiritual character; and in the province of the right eye if they are of a celestial character; because the Lord appears to the angels who are in the spiritual kingdom before the left eye, and to those who are in the celestial kingdom before the right eye [see above, n. 118]. Because infants are in the province of the eyes in the GRAND MAN or heaven, it is evident that they are under the immediate view and auspices of the Lord.

334. The manner in which infants are educated in heaven shall also briefly be described. They learn to speak from their teachers, and their first speech is merely a tone of affection, which by degrees becomes more distinct as ideas enter; for ideas derived from affection constitute angelic speech. See the chapter on this subject, n. 234 to 245. Into their affections—which all proceed from innocence—are first insinuated such things as appear before their eyes, and are delightful; and as these derive their existence from a spiritual origin, the things of heaven flow into them at the same time, and thus their interiors are opened, and they become every day more perfect. When this first period is completed, they are transferred to another heaven, where they are instructed by masters: and so they proceed.

335. Infants are instructed principally by representatives suited to their capacities, which in beauty, and fulness of wisdom derived from their internal nature, exceed all belief; and thus intelligence, which derives its soul from goodness, is insinuated into them by degrees. From two representatives, which it was granted me to see, a conclusion may be formed with regard to the rest. The angelic teachers first represented the Lord rising from the sepulchre, and at the same time the union of His Humanity with the Divinity, and this they effected in a manner so wise as to exceed all human wisdom, but yet in an innocent infantile manner. They also presented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived to be the Lord; because in the idea of a sepulchre there is something dismal or funereal, which was thus removed. Afterwards they cautiously admitted into the sepulchre something atmospherical which appeared like a thin watery principle, by which they represented spiritual life in baptism, and this again with a decent removal of everything unbecoming. Again: I saw them represent the Lord's descent to those who were in prison, and His ascent with them into heaven, which was done with incomparable prudence and piety. One trait was peculiarly infantile. They let down small cords, very soft and tender and almost invisible, by which they assisted the Lord in his ascent, whilst a holy fear possessed them, lest any part of the representative should border upon anything destitute of a spiritual celestial principle: not to mention other

representatives in use among them, by which as by sports suited to the minds of infants, they are brought into the knowledge of truth and an affection for goodness.

336. The quality of their tender understanding has been shown to me when I have prayed the Lord's prayer, and an influx from their intellectual principle entered the ideas of my thought. Their influx was so tender and soft, as to be nearly that of affection only; and at the same time it was observed that their intellectual principle was open even from the Lord, for what proceeded from them appeared to be transfluent, or as if it only flowed through them. The Lord, also, flows into the ideas of infants chiefly from inmost principles, for nothing closes their ideas, like those of adults. No false principles obstruct their understanding of truth, nor does a life of evil obstruct their reception of good, and consequently their reception of wisdom. Hence it is evident, that infants do not come immediately after death into the angelic state, but that they are gradually introduced into it by the knowledge of goodness and truth; and that this introduction is arranged according to all heavenly order; for the minutest particulars of their natural disposition are known to the Lord, and therefore they are led to receive truths founded on goodness and good arising from truth according to every movement of their affection.

337. In what manner all things are insinuated into them by delightful and pleasant expedients suited to their temper, has been also shown to me. It was granted me to see little children most elegantly clothed, having their breasts adorned with garlands of flowers resplendent with the most pleasing and celestial colours, which also encircled their tender arms; and on one occasion I saw some children with their instructresses accompanied by virgins in a beautiful and heavenly garden, consisting principally of laurel espaliers, forming porticoes, with paths conducting towards the interior parts. The children themselves were clothed in the manner just mentioned, and when they entered the garden, the clustering flowers above the entrance shot forth glad radiance. From this may be inferred the peculiar quality of their delights, and that they are introduced by agreeable and delightful objects into the goods of innocence and charity, which goods are continually insinuated from the Lord by those mediums.

338. It was shown me by a mode of communication familiar in the other life, what is the nature of the ideas of infants when they see any objects. Every object, even the most minute, appears to them to be alive, and therefore in every idea of infantile thought there is life. I also perceived that the ideas of infants on earth are nearly the same, when they are engaged in their little pastimes; for they do not yet possess reflection, like adults, so as to distinguish the inanimate from the living.

339. It was said above, that infants are either of a celestial or a spiritual character. They are easily distinguished, for the celestial think, speak, and act, with more softness than the spiritual, so that scarcely anything appears [in their conduct and speech.]

but what flows from the goodness arising from love to the Lord and towards other infants; but the spiritual do not exhibit so much softness, and a kind of fluttering vibratory character pervades everything they do. This is evident also from their indignation, and from other signs.

340. Many persons may imagine that infants are for ever infants amongst the angels in heaven; and they who do not know what constitutes an angel, may be confirmed in this opinion from the images which are sometimes seen in churches, where angels are exhibited as infants; but the case is altogether otherwise. Intelligence and wisdom constitute an angel, and as long as infants are without intelligence and wisdom, although they are associated with angels, they are not yet angels; but when they become intelligent and wise, they then first become angels. I have indeed been surprised to see that they no longer appear as infants, but as adults, because they are then no longer of an infantile disposition, but of a more mature angelic character; and intelligence and wisdom produce this maturity. Infants appear more adult in proportion as they are perfected in intelligence and wisdom, and assume the aspect of youths and young men, because intelligence and wisdom constitute the essence of spiritual nourishment. That which nourishes their minds nourishes also their bodies, from correspondence; because the form of the body is nothing but an external form of the interiors. It is to be observed, that infants who grow up in heaven do not advance beyond early youth, but remain in that state to eternity; and that I might be assured of this, it has been granted me to converse with some who were educated as infants in heaven, and who had grown up there. I have also spoken with some when they were infants, and afterwards with the same when they had become young men, and heard from them the progression of their life from the one age to the other.

341. That innocence is the fittest receptacle of all heavenly things, and consequently that the innocence of infants is the groundwork of all the affections of goodness and truth, may be evident from what was said above, n. 276 to 283, concerning the innocence of angels in heaven. It was there shown that innocence consists in being willing to be led by the Lord, and not by self; consequently that man is in innocence so far as he is removed from his *proprium* or selfishness: and that so far as any one is removed from his own *proprium*, he is in the *proprium* of the Lord, and the *proprium* of the Lord is what is called His *justice* and *merit*. The innocence of infants is not genuine innocence, because it is without wisdom; for genuine innocence is wisdom, and in proportion as any one is wise, he loves to be led by the Lord; or, what is the same thing, in proportion as any one is led by the Lord he is wise. Infants, therefore, are led from external innocence, in which they are first—and which is called the innocence of infancy—to internal innocence, which is the innocence of wisdom; and the innocence of wisdom is the end and aim of all their instruction and progression: when, therefore, they come to the innocence of wisdom, the innocence

of infancy, which had served them in the mean time as a groundwork, is joined to them. The peculiar quality of infantile innocence was represented to me by a symbol or sort of wooden image, almost void of life, which was vivified progressively in the same way that children are perfected by the knowledge of truth and the affection of goodness. Afterwards the nature of genuine innocence was represented by a most beautiful infant, full of life, and naked; for the eminently innocent, who are in the inmost heaven, and consequently nearest to the Lord, appear to other angels just like infants, and some of them naked; because innocence is represented by the nakedness which excites no shame, as we read of the first man and his wife in paradise, Gen. chap. ii. 25; and therefore, when their state of innocence perished, they were ashamed of their nakedness, and hid themselves, chap. iii. 7, 10, 11. In a word, the wiser the angels are, the more innocent they are; and the more innocent they are, the more they appear to themselves like infants; and hence it is that *infancy*, in the Word, signifies innocence [see above, n. 278].

342. I have conversed with angels concerning infants in heaven, and inquired whether they are pure from evils, because they have no actual evil, like adults; but I was told, that they are in evil like them, and are also nothing but evil; that they, like all angels, are withheld from evil and held in good by the Lord; and that hence it appears to them as if they possessed goodness of themselves. Lest, therefore, infants who have grown up in heaven should entertain a false opinion of themselves, and imagine that the goodness which they possess is from themselves, and not from the Lord, they are sometimes let into the evils which they received hereditarily, and are left in them until they know, acknowledge, and believe, that their goodness is from the Lord. A prince, who died in his infancy and grew up in heaven, entertained the false opinion just mentioned, and he was consequently let into the life of the evils in which he was born, and then I perceived from the atmosphere of his life that he had a disposition to domineer over others, and to make light of adulteries, for he had derived these evils from his parents. After he had acknowledged his evil nature, he was received again among the angels with whom he was before associated. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his own and is therefore no fault of his; but he is punished on account of the actual evil which is his own, and in proportion as he has made hereditary evil his own by actual life. Infants are let into a state of their hereditary evil when they become adult, not that they may suffer punishment for it, but in order that they may learn that of themselves they are nothing but evil; that by the mercy of the Lord they are withdrawn from the hell which cleaves to them, and introduced into heaven; that they are in heaven not by any merit of their own, but from the Lord; and that thus they may not boast of their goodness before others, since boasting is as contrary to the goodness arising from mutual love as it is contrary to the truth founded on faith.

343. On many occasions, when very young infants have been present with me in choirs, their speech seemed to me as somewhat soft and not well arranged, proving that they did not yet act in unity, as they do afterwards when they become more adult; and, what surprised me, the spirits who were present with me could not refrain from leading them to speak, for this desire is innate in spirits. I observed that on all these occasions the infants resisted, and were unwilling to speak as they were led. Their refusal and resistance was attended with a species of indignation, as I often perceived; and when they were permitted to speak freely, they only said, *It is not so.* I have been informed that this is the temptation of infants, and that it is permitted in order to accustom them not only to resist what is false and evil, but also to teach them that they should not think, speak, and act from others; and, consequently, that they should not suffer themselves to be led by any other than the Lord alone.

344. From these instances it is plain that the education of infants in heaven consists in their being introduced into angelic life by the intelligence founded on truth and the wisdom arising from goodness; but angelic life is love to the Lord and mutual love, and in those loves there is innocence. How contrary the education of children on earth is, in many cases, will appear from one example. I was in the street of a great city, and saw little boys fighting with each other, whilst the crowd which flocked round them enjoyed the sight exceedingly; and I was informed, that their parents themselves excited the children to such combats. The good spirits and angels, who saw through my eyes what was passing, were so shocked, that I perceived their horror, and saw that it was caused especially by the conduct of the parents who incited their children to such things. They said that in this way parents extinguish in early life all the mutual love, and all the innocence, which infants receive from the Lord, and initiate them into hatred and revenge; and, therefore, that they studiously exclude their children from heaven, where there is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such practices.

345. The difference between those who die infants and those who die at mature age, shall also be explained. They who die adults have a groundwork or basis of character acquired from the earthly and material world, which they carry along with them; and this groundwork is their memory and its corporeal natural affection, which after death remains fixed, and is quiescent; but still it serves as the ultimate receptacle of thought, for the thought flows into it. Hence it is, that according to the quality of that basis or receptacle, and the correspondence of the rational principle with the things contained in it, such is the quality of the man after death; but they who die in infancy, and are educated in heaven, have not such a groundwork, but a spiritual-natural groundwork, since they derive nothing from the material world and the terrestrial body; and therefore they cannot be in such gross affections and thence in such gross thoughts, because they derive all things from heaven. Besides, infants do

not know that they were born in the world, but suppose that they were born in heaven; consequently they know nothing of any birth but the spiritual birth, which is effected by the knowledge of goodness and truth, and by intelligence and wisdom, which form the distinguishing characteristic of man; and since these principles are derived from the Lord, they believe, and love to believe, that they are the children of the Lord Himself. Nevertheless the state of men who grow up to years of maturity on earth, may become as perfect as the state of infants who grow up in heaven, provided they remove corporeal and terrestrial affections—which are the love of self and the world—and in their place receive spiritual affections.

THE WISE AND SIMPLE IN HEAVEN.

346. It is believed that the wise will possess glory and eminence in heaven above the simple, because it is said in Daniel, "*The intelligent shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever,*" xii. 3; but few are aware who are meant by *the intelligent*, and those who *turn many to righteousness*. It is commonly believed that they are those who are called the erudite and learned, and especially those who have been teachers in the church, and who have excelled others in doctrine and preaching, and still more especially those amongst them who have converted many to the faith. All these in the world are believed to be the intelligent, but they are not the intelligent in heaven to whom these words refer, unless their intelligence is heavenly intelligence, the nature and quality of which shall be explained.

347. Heavenly intelligence is inward intelligence, arising from the love of truth, not for the sake of glory in the world, nor for the sake of glory in heaven, but for the sake of truth itself, which excites inmost affection and delight. They who are affected and delighted with truth itself, are affected and delighted with the light of heaven; and they who are affected and delighted with the light of heaven, are also affected and delighted with divine truth, yea, with the Lord Himself; for the light of heaven is the Divine Truth, and the Divine Truth is the Lord in heaven [see above, n. 126 to 140]. This light enters into the interiors of the mind only—for the interiors of the mind are formed to receive it—and as it enters, it affects and delights them, because whatever flows in from heaven and is received, contains in itself delight and pleasantness. Hence comes the genuine affection of truth, which is the affection of truth for its own sake; and they who are in that affection, or, what is the same thing, in that love, are in heavenly intelligence, and shine in heaven as with the brightness of the firmament. They shine because the Divine Truth, wherever it is in heaven, is lucid [see above, n. 132]; and the *firmament of heaven* signifies by correspondence that interior intellectual principle, both in angels and men, which is in the light

of heaven; but they who love truth for the sake of glory in the world, or for the sake of glory in heaven, cannot shine in heaven; because they are not delighted and affected with the light of heaven, but with the light of the world, which in heaven is dense darkness. In all such self-glory predominates, because it is the end and aim of all their exertions; and when self-glory is the end and aim of action, man regards himself in the first place and looks on the truths which are subservient to his own glory, only as means to that end, and consequently as his servants; for he who loves divine truths for the sake of his own glory, regards himself in these divine truths, and not the Lord; and consequently he turns away the sight of his understanding and the eye of faith from heaven to the world, and from the Lord to himself. Such persons therefore are in the light of the world, and not in the light of heaven. In outward appearance, and in the sight of men, they are as intelligent as those who are in the light of heaven, because they converse like them, and sometimes, to all appearance, more wisely; for they are excited by self-love, and thus taught to put on the semblance of heavenly affections; but inwardly and as they appear in the sight of angels, they are of a totally different character.

348. By *them that turn many to righteousness*, are meant those who are wise; and in heaven they who are in goodness are called wise, that is, who carry out divine truths immediately in their life; for when divine truth is incorporated in the life it becomes goodness, because it becomes a principle of the will and love, and whatever is of the will and love is called goodness. These are called *wise*, because wisdom belongs to the life; but they are called *intelligent* who do not commit divine truths immediately to life, but first store them in the memory, and thence bring them forth into their life. In what manner and to what extent the intelligent differ from the wise in heaven, may be seen in the chapter which treats of the two kingdoms of heaven, the celestial and the spiritual, n. 20 to 28; and in that which treats of the three heavens, n. 29 to 40. They who are in the Lord's celestial kingdom, and consequently in the third or inmost heaven, are called *just*, because they attribute no justice to themselves, but all to the Lord; and the justice of the Lord in heaven is the goodness which is from the Lord. These then are they who are meant by *them that turn many to righteousness*, and concerning whom the Lord says, "*The just shall shine as the sun in the kingdom of My Father*," Matt. xiii. 43. It is said that they *shall shine as the sun*, because they are in love to the Lord from the Lord, and because that love is meant by the sun [see above, n. 116 to 125]. The light also which shines around them is flaming, and their ideas partake of a flaming principle, because they receive the good arising from love immediately from the Lord, as the sun of heaven.

349. All who have acquired intelligence and wisdom in the world, are accepted in heaven, and become angels, each according to the quality and quantity of his intelligence and wisdom; for whatever a man acquires in the world, remains and is carried with him after death, when, also, it is increased and becomes full;

but this increase and fulness does not exceed the degree of his affection and desire for truth and the good arising from it. They who have had little of the affection and desire for truth and the good derived from it, receive little increase and fulness; but still they receive as much as is consistent with their affection and desire; and they who have had much of that affection and desire receive much. The actual degree of affection and desire serves as a measure, which is filled full: to him, therefore, who has a great measure, much is added; and to him who has a small measure, little is added; and the reason is, because love, which is the source of affection and desire, receives everything which agrees with itself, and therefore *love and reception are equal.* This is meant by the Lord's words, "*Unto every one that hath shall be given, and he shall have abundance,*" Matt. xiii. 12; chap. xxv. 29. "*Into your bosom shall be given good measure, pressed down, shaken together, and running over,*" Luke vi. 38.

350. All who have loved the True and the Good for their own sake are received into heaven: they who have loved much, are called *wise;* and they who have loved little, are called *simple.* The wise in heaven are in great light, but the simple are in less light; and every one is in light according to the degree of his love of goodness and truth. To love the true and the good for their own sake, is to will them and do them; for they who will and do are they who love, but not they who do not will and do. They who will and do are they who love the Lord, and are loved by the Lord; because goodness and truth are from the Lord, and since they are from the Lord, the Lord is in them; and, consequently, He is also with those who receive the good and the true in their life by willing and doing them. Man, viewed in himself, is nothing else but his own goodness and truth; because goodness has reference to his will, and truth to his understanding, and the quality of the will and understanding is the quality of the man. Hence it is evident that man is loved by the Lord in proportion as his will is formed by goodness and his understanding by truth. To be loved by the Lord means also to love the Lord; for love is reciprocal, *and to him who is loved the Lord gives the faculty of loving.*

351. It is supposed in the world, that they who possess much knowledge—whether of the doctrines of the church and the Word, or of Science—see truths more inwardly and acutely than others, and are more intelligent and wise; and such men also entertain a similar opinion of themselves; but the nature of true intelligence and wisdom, as well as of that which is spurious and false, shall be explained. True intelligence and wisdom consist in seeing and perceiving what is true and good, and consequently what is false and evil, and in accurately distinguishing the one from the other, by intuition and interior perception. In every man there are interior and exterior things. Interior things belong to the internal or spiritual man, and exterior things to the external or natural man; and the quality of man's understanding and perception depends upon the form of his interior, and the degree in which they make one with his exterior. The in-

terior of man can be formed only in heaven, but his exterior is formed in the world; and when the interior is formed in heaven, there is an influx from it into the exterior which is of the world, and thus they are brought into correspondence, that is, into unity of action. When this is effected, man sees and perceives from an interior principle. The only means of forming the interior is, that man should look to the Divinity and to heaven; for, as has been just said, the interior is formed in heaven—and man looks to the Divine Being when he believes in His existence, and that all truth and goodness, and consequently all intelligence and wisdom, are from Him; and he believes in the Divine Being when he is willing to be led by Him. Thus, and no otherwise, is the interior of man opened. The man who is in that faith, and leads a life in accordance with it, has the power and capacity of becoming intelligent and wise; but that he may actually become intelligent and wise, it is necessary that he should learn many things, not only such as relate to heaven, but also such as relate to the world: those which relate to heaven are to be learned from the Word and from the church; and those which relate to the world, from the sciences; and in proportion as man learns these things, and applies them to life, he becomes intelligent and wise; because in the same proportion the interior sight of his understanding, and the interior affection of his will, are perfected. The simple of this class are they whose interiors are open indeed, but not so much cultivated by spiritual, moral, civil, and natural truths. They perceive truths when they hear them, but they do not see them in themselves; but the wise of this class are they whose interiors are not only open, but cultivated, and who therefore see truths in themselves, and perceive them; and hence the quality of true intelligence and wisdom may be clearly understood.

352. Spurious intelligence and wisdom consist, not in seeing and perceiving from an interior source what is true and good, and thence what is false and evil, but only in believing that to be true and good, or false and evil, which is said to be so by others, and in afterwards confirming it. They who do not see truth from truth itself, but from the dictate of others, may as easily embrace and believe the false as the true, and may also confirm it until at last it appears to be true; for whatever is confirmed puts on the appearance of truth, and there is nothing which cannot be confirmed. The interiors of such persons are open only from beneath, but their exteriors are open in proportion as they have confirmed themselves; consequently the light by which they see is not the light of heaven, but the light of the world, which is called natural light; and in that light falsehoods appear lucid like truths, and when confirmed, they seem brilliant, but not in the light of heaven. The less intelligent and wise of this class are they who have confirmed themselves strongly in their opinions, and the more intelligent and wise are they who have confirmed themselves less strongly; and hence the quality of spurious intelligence and wisdom is evident; but in this class are not included those who, in childhood, suppose those things

to be true which they hear from their masters; provided that when they are older, and think from their own understanding, they are not obstinately attached to them, but desire truth, and seek it, and are inwardly affected when they find it; for such men feel a love for truth for its own sake, and therefore they see the truth before they confirm it. This may be illustrated by an example. A conversation arose among certain spirits on the question, why animals are born with all the science suitable to their nature, while man is not, and the reason assigned was, that animals are in the order of their life, but that man is not; that, therefore, he must be brought into order by knowledge and science; but that if man were born in the order of his life—which consists in loving God above all things and his neighbour as himself—he would be born with intelligence and wisdom, and thence also with the belief of every truth, in proportion to the increase of his knowledge. The good spirits who were present saw this immediately, and perceived that it was so, by the light of truth alone; but the spirits who had confirmed themselves in faith alone, and had thence cast aside love and charity, could not understand it, because the light of the falsehoods which they had confirmed obscured the light of truth.

353. All intelligence and wisdom which are not founded upon the acknowledgment of a Divine Being are false; for they who do not acknowledge a Divine Being, but *nature* instead of the Divinity, think from the corporeal-sensual principle, and are merely sensual men, how much soever they may be esteemed in the world for their erudition and learning; for their erudition does not rise above the objects which surround them in the world. These they retain in their memory, and look at almost materially, although the sciences which they pursue are the same which serve the truly intelligent for the formation of the understanding. By the sciences are meant the various kinds of experimental knowledge, as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of kingdoms, and also the criticisms and languages of the learned world. The dignitaries of the church, therefore, who deny a Divine Being, and do not elevate their thoughts above the sensual things appertaining to the external man, regard the Word and whatever relates to it as others regard the sciences; for they neither make them matters of thought nor of any intuition from the enlightened rational man, because their interiors are closed, and also the exteriors which are nearest to their interiors. These are closed, because such men turn themselves away from heaven, and bend those faculties which were capable of looking in that direction—and which, as observed above, are the interiors of the human mind—the contrary way; and hence it is, that they are unable to see what is true and good, because truth and goodness are in thick darkness with them, while the false and evil are in light. Nevertheless sensual men are able to reason, and some of them reason more adroitly and acutely than other men; but their reasonings are all from the fallacies of the senses, confirmed by their scientific acquirements. Because they possess much skill in reasoning,

they also think themselves wiser than others; but the fire which lends vigour to their reasonings is love of self and the world. These are they who are in false intelligence and wisdom, and who are meant by the Lord in Matthew: "*Seeing they see not, and hearing they hear not, neither do they understand,*" xiii. 13, 14, 15. And in another place: "*These things are hid from the wise and prudent, and revealed unto babes,*" xi. 25, 26.

354. It has been granted me to converse with many of the learned after their departure from the world; with some most distinguished for their reputation, who are celebrated for their writings throughout the whole literary world, and with others who are not so celebrated, but who, nevertheless, possessed hidden wisdom. The former, who in heart denied a Divine Being, how much soever they had confessed Him with their lips, had become so stupid, that they could scarcely comprehend any civil truth, much less any spiritual truth. I perceived, and saw also, that the interiors of their minds were so closed, as to become black—such things appear visible in the spiritual world—and consequently that they could not endure any heavenly light. They could not therefore admit any influx from heaven. The blackness in which their interiors appeared was greater, and extended more widely, in those who had confirmed themselves against the Divinity by their learned and scientific acquirements. Such men in the other life receive every false principle with delight, and imbibe them as a sponge does water, but they repel every truth, as a bony elastic surface repels what falls upon it. I have also been told, that the interiors of those who have confirmed themselves against the Divinity and in favour of nature, are ossified: their heads also appear callous, as though they were made of ebony, and this appearance reaches even to the nose—a sign that they have no longer any perception. Spirits of this character are immersed in whirlpools, which appear like bogs, where they are terrified by the phantasies into which their falsehoods are turned. The infernal fire which torments them is their lust of glory and reputation, by which they are excited to speak bitterly one against another, and to torment with infernal ardour those who do not worship them as deities. They torture each other in this manner by turns. Such is the change which all worldly learning undergoes, when it has not received light from heaven by the acknowledgment of a Divine Being.

355. That the learned of this class are of such a nature in the spiritual world, when they go thither after death, may be inferred from this circumstance alone: that all things which are in the natural memory, and immediately conjoined to the sensual principles of the body—like the scientific acquirements above mentioned—are then quiescent, and rational conclusions, thence derived, form the sole basis of thought and speech. Man carries with him indeed all his natural memory, but the things preserved there are not under his view, and do not enter into his thoughts, as they did when he lived in the world. He cannot therefore recal anything from that memory, and examine it in spiritual light, because it contains nothing in common with that light;

but rational or intellectual principles which man acquires from the sciences while he lives in the body, are in agreement with the light of the spiritual world; and therefore in proportion as the spirit of man is made rational by knowledge and science in the world, he is rational after the dissolution of the body; for then man is a spirit, and it is the spirit which thinks even in the body.

356. On the other hand, to those who have acquired intelligence and wisdom by means of knowledge and science—as is the case with all who apply everything to a useful purpose in life, and at the same time acknowledge a Divine Being, love the Word and live a spiritual moral life, spoken of above, n. 319 — the sciences serve as means of growing wise, and also for corroborating the principles of faith. I have perceived, and also seen their minds, which appeared to be transparent with light of a white, flaming, or azure colour, like that of diamonds, rubies, and sapphires, which are pellucid; and this appearance varied according to the depth of their convictions of the existence of a Divine Being, and of divine truths, which they had drawn from the sciences. Such is the appearance presented by true intelligence and wisdom when they assume a visible form in the spiritual world. This effect is derived from the light of heaven—the divine truth proceeding from the Lord—which is the source of all intelligence and wisdom [see above, n. 126 to 133]. The receptacles of that light, in which variegations like those of colours exist, are the interiors of the mind; and the confirmations of divine truth, by means of natural objects, such as those which are treated of in the sciences, produce those variegations; for the interior mind of man looks into the stores of the natural memory, and seizing those things which are confirmative of it, it sublimates them as it were by the fire of heavenly love, withdraws them, and purifies them even into spiritual ideas; but this process is unknown to man while he lives in the body; for, although he then thinks both spiritually and naturally, he takes account only of what he thinks naturally, and does not perceive what he thinks spiritually. When he comes into the spiritual world his state is changed, for then he has no perception of what he thought naturally in the world, but only of what he thought spiritually. From these considerations it is evident, that man is made spiritual by means of knowledge and science, and that they serve as means for growing wise; but only to those who acknowledge the Divine Being both in faith and life. These also are accepted in heaven above all others, and are amongst those in the midst [n. 43], because they are in greater light than others. These are the *intelligent*, and *wise* in heaven, who *shine as the brightness of the firmament*, and who glitter *as the stars*; but the simple there are they who acknowledged a Divine Being, loved the Word, and lived a spiritual-moral life, although the interiors of their minds were not cultivated by knowledge and science; for *the human mind is like ground, which acquires a quality according to its cultivation.*

THE RICH AND POOR IN HEAVEN.

357. THERE are various opinions concerning reception into heaven. Some imagine that the poor are received there, and not the rich; others that the rich and the poor are received alike; and others that the rich cannot be received unless they renounce their wealth, and become as the poor, and every one confirms his opinion from the Word; but they who make a distinction between the rich and the poor in regard to their fitness for heaven do not understand the Word. The Word in its essence is spiritual, but in the letter it is natural; and therefore they who understand the Word according to the literal sense only, and not in any degree according to its spiritual sense, are mistaken in many points, and especially concerning the rich and the poor; for they suppose that it is as difficult for the rich to enter into heaven as for a camel to pass through the eye of a needle; and that it is easy for the poor merely because they are poor, since it is said, "*Blessed are the poor, for theirs is the kingdom of heaven,*" Luke vi. 20, 21: but they who know anything of the spiritual sense of the Word are of a different opinion. They know that heaven is designed for all who live a life of faith and love, whether they be rich or poor. It will be shown in what follows who are meant by the *rich*, and the *poor*. From much conversation and living experience with angels, it has been given me to know most certainly, that the rich enter into heaven as easily as the poor; that no man is excluded from heaven because he lives in abundance, and that no one is received into heaven because he is poor. Both rich and poor have entered into heaven, and many of the rich enjoy greater glory and happiness than the poor.

358. It is proper to observe in the outset, that it is allowable for man to acquire riches and accumulate wealth as far as opportunity is given him, provided that he use no cunning or evil artifice; that he may eat and drink delicately, provided that he does not make his life to consist in such things; dwell magnificently according to his rank in society; converse with others, as others do; frequent places of amusement, and talk about worldly affairs; and that he has no need to assume a devout aspect, to be of a sad and sorrowful countenance, and to bow down his head; but that he may be glad and cheerful; nor is he compelled to give to the poor, except so far as he is moved by affection. In one word, a man may live outwardly just like a man of the world, and such conduct will not hinder his admission into heaven, provided he think inwardly in a becoming manner about God, and deal sincerely and justly with his neighbour; for man is of the same quality as his affection and thought, or as his love and faith. All external acts derive their real life from the affection and thought, for to act is to will, and to speak is to think, since every one acts from will and speaks from thought; and therefore, when it is said in the Word that man shall be judged

according to his deeds, and that he shall be recompensed according to his works, the meaning is, that he shall be judged and recompensed according to the thoughts and affections which give birth to his deeds, or which are in his deeds; for deeds are of no value without thought and affection, and derive their nature entirely from them. Hence it is evident that the external acts of man are of no account, but that his internal character—from which the outward acts are derived—is that which is judged. The case may be illustrated thus:—If any one acts sincerely, and does not defraud another, for no other reason than because he is afraid of the law, or of the loss of reputation, and, consequently, of the loss of honour or gain, he would defraud him to the utmost of his power if he were not restrained by that fear; and therefore he has fraud in his thought and will, although his actions are outwardly sincere. Such a man has hell within him, because he is inwardly insincere and fraudulent; but he who is sincere in his actions, and does not defraud another because fraud is a sin against God and his neighbour, would not defraud him even though it were securely in his power, for his thought and will are actuated by conscience. This man, therefore, has heaven within him. The actions of both are externally alike, but internally they are altogether dissimilar.

359. Since a man may live outwardly as others do; may grow rich, keep a plentiful table, dwell in a fine house, and wear splendid apparel according to his rank and employment; enjoy delights and gratifications, and undertake worldly engagements for the sake of occupation and business, and for the recreation both of his mind and body, provided that he inwardly acknowledges a Divine Being, and wishes well to his neighbour, it is evident that it is not so difficult to enter the way of heaven as some believe. *The only difficulty is, to be able to resist the love of self and the love of the world, and to prevent their predominance,* for they are the source of all evils. That it is not so difficult to enter the way of heaven as is generally believed, is evident from these words of the Lord: "*Learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls: for My yoke is easy, and My burden is light.*" Matt. xi. 29, 30. The Lord's yoke is easy and His burden light, because in proportion as man resists the evils which flow from the love of self and of the world, he is led by the Lord and not by himself; and because the Lord afterwards resists those evils in man, and removes them.

360. I have conversed with spirits, who, while on earth, renounced the world, and gave themselves up to an almost solitary life, that by the abstraction of their thoughts from worldly concerns they might be more at leisure to indulge in pious meditations, believing that they should thus enter into the way of heaven; but such men in the other life are of a sorrowful temper, and despise others if they are not like themselves. They are indignant also because they do not attain superior happiness to others, which they think they deserve; they care nothing about others, and turn away from offices of charity, which are the very means of conjunction with heaven. They desire heaven with

greater ardour than others, but when they are elevated amongst angels they excite a feeling of anxiety in their minds which disturbs their happiness; and therefore they are separated from them, and betake themselves to desert places, where they lead a life similar to that which they led in the world. *Man cannot be formed for heaven except by means of the world.* There ultimate effects exist, which are the terminations of affection; for unless affection exerts itself, or pours itself forth into acts, which is done in a numerous society, it is suffocated, and at length so completely so, that man no longer regards his neighbour, but himself alone. Hence it is evident, that a life of charity towards our neighbour, which consists in doing what is just and right in every work and in every employment, leads to heaven, but that a life of piety without a life of charity does not lead to heaven; consequently, that the exercises of charity, and the increase of the life of charity by their means, can only exist in proportion as man is engaged in some employment; and that they cease to exist in proportion as he removes himself from employment. I will illustrate this from experience. Many who were engaged in trade and merchandise in the world, and who grew rich by their business, are in heaven; but fewer of those who were in stations of honour and who became rich by their offices. The reason is, because those who held offices of dignity, were induced, by the gain and honour bestowed upon them as dispensers of justice and equity, and also by conferring posts of profit and honour on others, to love themselves and the world, and thus to remove their thoughts and affections from heaven and turn them to themselves; for in proportion as man loves himself and the world, and regards himself and the world in everything, he alienates himself from the Divine Being, and removes himself from heaven.

361. The lot of the rich in heaven is such, that they excel all others in opulence. Some of them dwell in palaces, in which all things are refulgent as with gold and silver, and they enjoy also an abundance of everything which can promote the useful purposes of life: nevertheless they do not set their hearts on such things, but only on the uses which they promote. These they see in brightness and light, but the gold and silver appear in comparative obscurity and shade; because they loved usefulness in the world, and regarded gold and silver only as instruments of use. Thus uses themselves are refulgent in heaven; the good arising from use shining like gold, and the truth derived from use like silver. The opulence, and the delight, and the happiness of the rich in heaven, are therefore in proportion to the useful purposes which they performed in the world. Good uses consist in a man's providing the necessaries of life for himself and his family; in desiring abundance for the sake of his country, and also for the sake of his neighbour, whom a rich man may benefit more than a poor one in many ways; and because he may thus withdraw his mind from a life of idleness, which is a pernicious life, because an idle man is influenced by evil thoughts originating in the evil in which he is born. These uses are good in proportion as they

are actuated by a divine principle, that is, in proportion as man looks to the Divine Being and heaven, places his supreme good in them, and regards wealth only as a subservient good.

362. The lot of the rich who do not believe in a Divine Being, and who reject from their minds the things which belong to heaven and the church, is entirely different; for all such are in hell, the habitation of filth, misery, and want. Riches are changed into such things when they are loved as an end; and not only are the riches changed, but also the uses which they had subserved. These consisted either in gratifying their natural disposition, and indulging in pleasures; in giving up their minds abundantly and freely to the commission of wickedness, or in seeking to be exalted above others, and despising those beneath them. Such riches and such uses become filthy, because they have nothing spiritual in them, but only what is terrestrial; for a spiritual principle in riches and their uses is like a soul in the body, and as the light of heaven on a humid soil. Without such a principle, they grow putrid like a body without a soul, and like a humid soil without the light of heaven. These are they who are seduced by riches, and withdrawn from heaven.

363. Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity; for the spirit of man is altogether such as his love, and—what is an arcanum—the body of every spirit and angel is the external form of his love, perfectly corresponding to its internal form, which is the form of his natural and rational mind. Hence it is that the character of spirits is known by their countenance, their gestures, and their speech; and the quality of man's spirit would be known in the same manner while he lives in the world, if he had not learned to assume in his countenance, gesture, and speech, a semblance of virtues which do not belong to him. It is therefore manifest that man remains to eternity of the same quality as his ruling affection or love. It has been granted me to converse with some who lived seventeen centuries ago, and whose lives are well known from the writings of that age; and it was found that every one was still influenced by the love which ruled him when he lived in the world. Hence also it is plain that the love of riches, and of uses derived from riches, remains with every one to eternity, and that it is exactly of the same quality as it was in the world; yet with this difference, that with those who had employed them for good purposes, riches are turned into delights according to their uses, but with those who had employed them in evil purposes, they are turned into filth. The evil are delighted with such filth, in the same manner as they were delighted with riches in the world, for the sake of evil uses; and they are delighted with filth, because defiled pleasures and crimes, which were the uses to which they applied riches, and also covetousness, which is the love of riches without regard to any use, correspond to filth; for spiritual filth is nothing else.

364. The poor do not go to heaven on account of their *poverty*, but on account of their *life*, for whether a man be rich or poor his life follows him; nor is one more than another distinguished

by one peculiar favour; but he who lives well is received, and he who lives ill is rejected. Besides, poverty seduces and withdraws men from heaven as much as wealth; for great numbers of the poor are not contented with their lot, but are greedy of many things, and believe riches to be real blessings. They are angry, therefore, if they do not receive them, and cherish evil thoughts concerning the Divine Providence. They also envy others the good things which they possess, and are as ready as the wicked amongst the rich to defraud others, and to live in sordid pleasures when they have the opportunity; but it is otherwise with the poor who are contented with their lot, who are careful and diligent in their occupations, who love labour better than idleness, who act sincerely and faithfully, and who live a Christian life. I have conversed with some who were peasants, and members of the lower orders in society, who, whilst they lived in the world, believed in God, and were influenced in their works by principles of justice and rectitude. They inquired the nature of charity and faith, because they cherished the affection of knowing truth, and because they had heard many things in the world concerning faith, while in the other life they heard many things concerning charity; and therefore they were told, that charity is everything which relates to life, and faith everything which relates to doctrine; consequently, that charity consists in willing and doing what is just and right in every work, and faith in thinking justly and rightly; that faith and charity unite together like doctrine and a life in agreement with it, or like thought and will; that faith becomes charity, when that which a man thinks justly and rightly he also wills and does, and that then charity and faith are not two, but one. They easily understood this explanation, and were much pleased with it, saying, that when they were in the world, they could not comprehend how believing could be anything else than living.

365. From these considerations it is clear that the rich go to heaven as well as the poor, and the one as easily as the other; but it is believed that the poor are admitted easily, and the rich with difficulty, because the Word has not been understood, where it speaks of the rich and the poor. By *the rich* mentioned in the Word, are understood, in the spiritual sense, those who abound in the knowledge of goodness and truth, and who are therefore within the church in which the Word is; and by *the poor*, those who are destitute of that knowledge, but yet desire it, and who are thus out of the church, where the Word is not known. By *the rich man* who was *clothed in purple and fine linen*, and who was cast into hell, is meant the Jewish nation, which is called *rich* because it possessed the Word, and thence abounded in the knowledge of goodness and truth; by *garments of purple* is also signified the knowledge of good, and by *garments of fine linen* the knowledge of truth: but *by the poor man who lay at his gate, and desired to be filled with the crumbs which fell from the rich man's table*, and who was carried by angels into heaven, are meant the Gentiles, who had not the knowledge of good and truth, but yet desired it. Luke xvi. 19, 31. The *rich* who were called to a

great supper, and excused themselves, also signify the Jewish nation, and the *poor* who were introduced in their place, the Gentiles who were out of the church. Luke xvi. 16 to 24. It shall now be explained who are meant by the rich man of whom the Lord said, "*It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God.*" Matt. xix. 24. In this passage, the *rich man* denotes those who are rich in both senses, natural as well as spiritual. In the natural sense, *the rich* are they who abound in wealth, and set their hearts upon it; but, in the spiritual sense, *the rich* are they who abound in knowledge and science—for these are spiritual riches—and who by their means desire to acquaint themselves with those things which relate to heaven and the church from self-derived intelligence. This is contrary to Divine Order, and therefore it is said, that *it is easier for a camel to pass through the eye of a needle;* for *a camel*, in the spiritual sense, signifies the principle of knowledge and science in general, and *the eye of a needle*, spiritual truth. That *a camel* and *the eye of a needle* have this signification, is not known at this day, because hitherto the science which teaches the spiritual sense of those things mentioned in the letter of the Word has not been disclosed; but in every particular of the Word there is a spiritual sense, and also a natural sense, because after immediate conjunction between heaven and the world, or in other words angels and men, had ceased, the Word was written by pure correspondences, which are the relations existing between natural things and spiritual things, in order that it might be a medium of conjunction. Hence it is evident who are especially meant by the *rich man* in the above passage. That *the rich*, in the Word, denote, in the spiritual sense, those who are in the knowledge of truth and goodness; and *riches* that knowledge itself, which is also spiritual riches, may be evident from various passages; as from Isaiah, x. 12, 13, 14; xxx. 6, 7; xlv. 3; Jer. xvii. 3; xlviii. 7; l. 36, 37; li. 13; Dan. v. 2, 3, 4; Ezek. xxvi. 7, 12; xxvii. 1 to the end; Zech. ix. 3, 4; Psalm xl. 13; Hosea xii. 9; Rev. iii. 17, 18; Luke, xiv. 33; and elsewhere: and that *the poor*, in the spiritual sense, denote those who have not the knowledge of goodness and truth, and yet desire it, may be seen from Matt. xi. 5; Luke vi. 20, 21; xiv. 21; Isaiah xiv. 30; xxix. 19; xli. 17, 18; Zeph. iii. 12, 18. All these passages may be seen explained according to the spiritual sense in the ARCANA CŒLESTIA, n. 10,227.

MARRIAGES IN HEAVEN.

366. SINCE heaven is formed from the human race, the angels of heaven are therefore of both sexes; and since it was ordained from creation that the woman should be for the man, and the man for the woman, and thus that each should be the other's; and since the love that it should be so is innate in both; it follows

that there are marriages in heaven as well as on earth; but their nature is widely different. I will therefore explain the nature and quality of marriages in heaven, and show in what they differ from marriages on earth, and in what they agree.

367. Marriage in the heavens is the conjunction of two into one mind, and the nature of this conjunction shall be explained. The mind consists of two parts, one of which is called the understanding, and the other the will; and when these two parts act in unity, they are then called one mind. In heaven the husband acts as that part of the individual mind which is called the understanding, and the wife as that which is called the will; and when this conjunction, which is a union of the interiors, descends into the inferior principles which belong to the body, it is perceived and felt as love; and that love is conjugal love. Hence it is evident, that conjugal love derives its origin from the conjunction of two into one mind, and this is called in heaven cohabition; and it is said of such that they are not two but one. Two married partners in heaven are therefore not called two but *one angel*.

368. That there exists such a conjunction of the husband and the wife in their inmost principles, which belong to the mind, results from creation itself; for the man is born to be intellectual, and to think from the understanding; but the woman is born to be voluntary, and to think from the will; and this is evident from the inclination, or original disposition, of each; and also from their form. *From their disposition*, inasmuch as the man acts from reason, but the woman from affection; and *from their form*, because the man has a harsher and less beautiful countenance, a deeper tone of speech, and a more robust body; while the woman has a softer and more beautiful countenance, a more tender tone of voice, and a more delicate body. There is a similar distinction between the understanding and the will, or between thought and affection; and also between truth and goodness, and between faith and love; for truth and faith belong to the understanding, and goodness and love belong to the will; and hence it is, that in the Word, by *a young man* and *a man*, in the spiritual sense, is meant the understanding of truth; and by *a virgin* and *a woman* the affection of goodness; that the church, from the affection of goodness and truth, is called *a woman*, and *a virgin;* and that all those who cherish the affection of goodness are called *virgins*, as in Rev. xiv. 4.

369. Every one has understanding and will, whether man or woman; but the understanding is predominant in man, and the will in woman, and the general character is determined by that which predominates; but *in marriages in the heavens there is no predominance*, for the will of the wife is also the will of the husband, and the understanding of the husband is also that of the wife; because each loves to will and to think as the other wills and thinks, and thus they will and think mutually and reciprocally; hence their conjunction into one. This conjunction is actual conjunction; for the will of the wife enters into the understanding of the husband, and the understanding of the husband into

the will of the wife, more especially when they look each other in the face; for, as has been often stated, there is a communication of thoughts and affections in the heavens, and especially between conjugal partners, because they mutually love each other. From these considerations, the conjunction of minds which makes marriage and produces conjugal love in the heavens, plainly consists in each being willing that all he has should be the other's, and this reciprocally.

370. It has been told me by angels, that in proportion as two married partners are in such conjunction, they are in conjugal love, and at the same time, and in the same proportion, in intelligence, wisdom, and happiness; because the Divine Good and the Divine Truth, from which all intelligence, wisdom, and happiness are derived, flow principally into conjugal love; and consequently, that love is the very receptacle of the divine influx, because it is the marriage of truth and goodness. Conjugal love is the conjunction of truth and goodness, and it is the conjunction of understanding and will; for the understanding receives the Divine Truth, and is also formed by truths; and the will receives the Divine Goodness, and is also formed by goods; for what a man wills, is to him good; and what he understands, to him is true. Hence, therefore, it is the same thing whether we speak of the conjunction of the understanding and will, or of the conjunction of truth and goodness. The conjunction of truth and goodness makes an angel, and also his intelligence, wisdom, and happiness; for the quality of an angel depends upon the degree in which the good in him is conjoined to truth, and the truth to good; or, what is the same thing, upon the degree in which his love is conjoined to faith, and his faith to love.

371. The Divine principle proceeding from the Lord flows principally into conjugal love, because conjugal love is derived from the union of goodness and truth; for, as was just observed, the union of understanding and will is the same thing as the union of goodness and truth; and the union of goodness and truth derives its origin from the Lord's Divine Love towards all who are in heaven and earth. From the Divine Love proceeds the Divine Goodness, and the Divine Goodness is received by angels and men who possess divine truths; for truth is the only receptacle of good, and therefore nothing which proceeds from the Lord and from heaven can be received by any one who has not a love of truth. In proportion, therefore, as truths are conjoined to goodness in man, he is conjoined with the Lord and heaven. This is the very origin of conjugal love, and therefore that love is the very groundwork or receptacle of the divine influx, and hence it is that the union of goodness and truth is called, in heaven, the heavenly marriage, that heaven is compared to *a marriage* in the Word, and is also called *a marriage*, and that the Lord is called *the bridegroom* and *husband*, and heaven and the church *the bride* and *wife*.

372. Goodness and truth when conjoined in an angel or a man are not two but one, for, when they are conjoined, goodness belongs to truth and truth to goodness; and this conjunction is like

that which exists when man thinks what he wills, and wills what he thinks; for then his thought and will make *one*, that is, one mind: his thought forming, or exhibiting in form, that which his will wills; and his will imparting delight to his thought. Hence also it is, that two married partners in heaven are not called two, but one angel; and this is what is meant by the Lord's words: "*Have ye not read, that He who made [them] from the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife, and they two shall be one flesh? Wherefore they are no more two, but one flesh. What, therefore, God hath joined together, let not man put asunder.—All cannot receive this saying, save they to whom it is given.*" Matt. xix. 4, 5, 6, 11; Mark x. 6, 7, 8, 9; Gen. ii. 24. In this passage the heavenly marriages of the angels are described, and at the same time the marriage of goodness and truth. By the command, *What God hath joined together, let not man put asunder*, is meant, that goodness ought not to be separated from truth.

373. From these considerations the origin of truly conjugal love may be clearly understood; namely, that it is first formed in the minds of those who are married, and that descending thence, it enters into the body, and is there perceived and felt as love; for whatever is felt and perceived in the body derives its origin from man's spiritual principle, because it proceeds from his understanding and will, which are the spiritual man; and whatever descends from the spiritual man into the body, presents itself there under another aspect, but still it is similar and unanimous, like soul and body, and like cause and effect; as is plain from what was said in the two chapters concerning correspondences.

374. I once heard an angel describing truly conjugal love and its heavenly delights in this manner; viz.: that it is the Divine Principle of the Lord in heaven—that is, the Divine Goodness and the Divine Truth—united in two beings so completely that they are no longer two, but as one. He said that two married partners in heaven are that love clothed in form, because every one is his own goodness and his own truth, both as to mind and body; for the body is the effigy of the mind, because it is formed after its likeness; and hence he concluded that the Divine Principle is embodied in two who are in truly conjugal love; and since the Divine Principle is embodied in them, so also is heaven; because the universal heaven is the Divine Goodness and the Divine Truth proceeding from the Lord; and that hence all heavenly things are inscribed on that love, with blessedness and delights exceeding all calculation. He expressed the number by a term which implied myriads of myriads, and wondered that the men of the church know nothing of this, although the church is the Lord's heaven on the earth, and heaven is the marriage of goodness and truth. He said he was astounded at the thought, that more adulteries are committed within the church than out of it, and that they are even defended as allowable; although the delight of adultery is really nothing else, in the spiritual sense—and consequently in the spiritual world—but the delight of the love of the false conjoined with evil. This delight is infernal, because it

is diametrically opposite to the delight of heaven, which is the delight of the love of truth conjoined with good.

375. Every one knows that two married partners, who love each other, are inwardly united, and that the essential characteristic of marriage is the union of minds; and hence also, it may be known that the quality of their love and the nature of their union depend upon the essential character of their minds. The rational mind is formed solely by truths and goods; for all things in the universe have reference to goodness and truth, and also to their union; and hence the union of minds derives its quality from the truths and goods by which they are formed; and consequently, that union is most perfect which subsists between minds formed by genuine truths and goods. No two things mutually love each other more than truth and goodness; and therefore that love is the source of truly conjugal love. The false and evil also love each other, but this love is afterwards changed into hell.

376. From what has been now said concerning the origin of conjugal love, it may be inferred who cherish that love, and who do not; for they who are in conjugal love possess divine goodness derived from divine truths; and conjugal love is genuine in proportion as the truths which are conjoined to good are genuine. Since all goodness which is conjoined to truths is from the Lord, it follows that no one can be in truly conjugal love unless he acknowledge the Lord, and His Divinity; for without that acknowledgment the Lord cannot flow-in and be conjoined with the truths which are in man.

377. Hence it is evident that they are not in conjugal love who are in falsehoods, and still less they who are in falsehoods derived from evil; for with those who are in evil and thence in falsehoods, the interiors, which belong to the rational mind, are closed, and therefore no origin of conjugal love can exist there; but beneath those interiors, in the external or natural man separate from the internal, there is the union of the false and evil; and that union is called the infernal marriage. I have been permitted to see the nature of the marriage which exists between those who are in the falsehoods derived from evil, which is called the infernal marriage. They talk with each other, and also are conjoined from a lascivious principle, but inwardly they burn against each other with deadly hatred, which is so great as to exceed description.

378. Conjugal love cannot exist between two persons of different religions, because the truth of the one does not agree with the good of the other, and two dissimilar and discordant principles cannot make one mind out of two; so that the origin of their love partakes of nothing spiritual, and if they cohabit and agree together, it is only from natural causes. Hence marriages in heaven are contracted between those who are in the same society, because they are in similar goodness and truth, but not between members of different societies. All who are in the same society, are in similar good and truth, and differ from those who are in other societies, as may be seen above, n. 41, and following sec-

tions. This was represented in the Israelitish nation by marriages being contracted in the same tribe, and particularly in the same family, and not out of them.

379. Neither can truly conjugal love exist between one husband and several wives, for this destroys its spiritual nature, which consists in the formation of one mind out of two; consequently it destroys interior conjunction, which is the union of goodness and truth, from which the very essence of conjugal love is derived. A man married to more than one wife is like an understanding divided among several wills, and like a man who is not attached to one church but to several, so that his faith is distracted, and becomes no faith. The angels say that to marry more wives than one is altogether contrary to Divine Order; that they know it from many causes, and from this especially, that as soon as they think of marriage with more than one, they are alienated from internal blessedness and heavenly felicity; that they become like drunken men, because goodness is separated in them from its own truth; and since the interiors, which belong to their minds, fall into such a state from the mere thought of polygamy, no matter with what motive, they perceive clearly that marriage with more than one closes the internal man, and causes the love of lasciviousness to take the place of conjugal love: but the love of lasciviousness draws away from heaven. They say further, that man comprehends this with difficulty, because few are now in genuine conjugal love, and they who are not in that love know nothing of the interior delight inherent within it, but only of the delight of lasciviousness, which is changed into undelight after a short time of cohabitation; whereas the delight of truly conjugal love not only endures to old age in the world, but also becomes the delight of heaven after death, and is then filled with interior delight, and perfected to eternity. They also declare that the blessedness of truly conjugal love may be enumerated to the amount of many thousands, of which not even one is known to man, or can be comprehended by him who is not in the marriage of goodness and truth derived from the Lord.

380. The love of domineering one over the other, takes away conjugal love and its heavenly delight altogether; for, as was said above, these consist in this, that the will of one is the will of the other, mutually and reciprocally; but the love of dominion destroys this reciprocality; for he who domineers is desirous that his will alone should sway the other, and none of the other's will should influence himself; and hence there is no mutuality, and, consequently, no reciprocal communication of any love and its delight; but this communication and consequent union are the very interior delight itself, which is called blessedness, in marriage. The love of dominion altogether extinguishes this blessedness, and with it everything celestial and spiritual in conjugal love, so that the very existence of that love is not known; and even if its existence were to be proved, it would yet be accounted so contemptible, that the bare mention of blessedness from such a source would only excite ridicule or anger.

When one wills or loves what the other wills or loves, both are

free, for all liberty is the offspring of love; but where there is dominion neither is free, for one is a slave to the other, and he himself is a slave to the lust of domination. This, indeed, is utterly incomprehensible to him who is ignorant of the freedom of heavenly love; but from what has been said concerning the origin and essence of conjugal love, it may be known, that in proportion as a spirit of domination enters, minds are not conjoined, but divided; for domination subjugates, and a subjugated mind has either no will, or an opposite will. If it have no will, it has also no love, and if it have an opposite will, there is hatred instead of love. The interiors of those who live in such a marriage are in that mutual collision and combat against each other which always exist between two opposites, howsoever the exteriors are held in check and controlled for the sake of quiet; and the collision and combat of their interiors appear openly after death, when they generally meet together and fight like enemies, as if they would tear each other to pieces; for then they act according to the state of their interiors. I have sometimes seen their combats and tearings, which, in several instances, were full of revenge and cruelty; for the interiors of every one are set at liberty in the other life, and are no longer restrained by external considerations, which have their origin in worldly causes; for then, every one appears openly such as he is inwardly.

381. There exists, with some, a certain resemblance of conjugal love, which nevertheless is not conjugal love, if the parties are not in the love of goodness and truth, but a mere appearance of conjugal love arising from many causes; as for instance, that they may be waited upon at home; that they may live in security, or in tranquillity, or at ease; that they may be nursed in sickness and old age, or for the sake of their children whom they love; and in some instances there is constraint, arising from fear of the other partner, or of loss of reputation, or of evil consequences; and in some instances the appearance is induced by lasciviousness. Conjugal love may differ also in two married partners. One of them may possess more or less of it, and the other little or nothing; and hence heaven may be the portion of one, and hell of the other.

382. Genuine conjugal love prevails in the inmost heaven, because the angels of that heaven are in the marriage of goodness and truth, and also in innocence. The angels of the inferior heavens are also in conjugal love, but only so far as they are in innocence, for *conjugal love*, regarded in itself, *is a state of innocence;* and therefore, married partners who are in conjugal love, enjoy heavenly delights, which appear before their minds almost like the sports of innocence amongst infants; for everything delights them, because heaven tinges with its joy the minutest events of their life. Conjugal love is therefore represented in heaven by the most beautiful objects. I have seen it represented by a virgin of inexpressible beauty, encompassed with a bright cloud; and I have been told that the angels in heaven derive all their beauty from conjugal love. The affections and thoughts which flow from it are represented by atmospheres bright as diamonds and

sparkling as with carbuncles and rubies; and such representations are attended with delights which affect the inmost recesses of the mind. In a word, heaven represents itself in conjugal love, because heaven in the angels is the union of goodness and truth, and this union makes conjugal love.

382. Marriages in heaven differ from marriages on earth in this respect, that besides other uses, marriages on earth are ordained for the procreation of children; but in heaven, instead of the procreation of children, there is the procreation of goodness and truth—as was shown above; and, in that marriage, goodness and truth and their union are loved above all things. Hence, therefore, these principles are propagated from marriages in heaven, and on this account, *nativities* and *generations*, in the Word, signify spiritual nativities and generations, which are those of goodness and truth. *Mother* and *father* signify truth joined to goodness which procreates; *sons* and *daughters*, the truths and goods which are procreated; and *sons-in-law* and *daughters-in-law*, the conjunctions of these, and so forth. Hence it is evident that marriages in heaven are not like marriages on earth. Marriages in heaven are spiritual, and should not be called nuptials, but conjunctions of minds originating in the marriage of goodness and truth; but on earth they are nuptials, because they are not only of the spirit but also of the flesh; and since there are no nuptials in heaven, two married partners there are not called husband and wife, but each is called—from the angelic idea of the union of two minds into one—by a term which signifies that which belongs to both mutually and reciprocally. From these observations it may be known, how the Lord's words in Luke xx. 35, 36, concerning nuptials, are to be understood.

383. The manner in which marriages are contracted in heaven, I have also been allowed to see. Throughout all heaven they who are of similar dispositions are associated together, and they who are dissimilar are separated; and hence every society of heaven consists of angels of similar dispositions; for they who are alike are drawn together, not of themselves, but by the Lord.—See above, n. 41, 43, 44, and following numbers. In the same manner, conjugal partners, whose minds are capable of being conjoined into one, are drawn to each other from their inmost souls at first sight; and therefore they love each other, see that they are conjugal partners, and enter into marriage. Hence it is that all marriages in heaven are of the Lord alone. They also celebrate a festival at every marriage, which is attended by a numerous company; and these festivities differ in different societies.

384. Angels regard marriages on earth as most holy, because they are the seminaries of the human race, and, consequently, of the angels of heaven. It was shown above in a distinct chapter, that heaven is formed from the human race. They regard them as most holy, because also they derive their existence from a spiritual origin, namely, from the marriage of goodness and truth; and because the Divine principle of the Lord flows primarily into conjugal love. On the other hand, they regard adul-

teries as profane, because they are contrary to conjugal love; for as in marriages the angels behold the marriage of goodness and truth, which is heaven, so in adulteries they behold the marriage of the false and evil, which is hell. When, therefore, they merely hear adulteries mentioned, they turn themselves away. This is the reason why heaven is closed against man when he commits adultery with delight; and when heaven is closed against him, he no longer acknowledges a Divine Being, or anything belonging to the faith of the church. All who are in hell are in opposition to conjugal love, as has been given me to perceive from the sphere thence exhaling, which was like a perpetual endeavour to dissolve and violate marriages; and from this perception it was evident, that the ruling delight in hell is the delight of adultery; and that the delight of adultery is also the delight of destroying the union of goodness and truth, which union makes heaven. Hence it follows that the delight of adultery is an infernal delight, altogether opposed to the delight of marriage, which is a heavenly delight.

385. There were certain spirits who, from habit acquired in the life of the body, infested me with peculiar cunning, by a gentle and as it were undulatory influx, like that of well-disposed spirits; but I perceived that there were craftiness and such like evils in them, which prompted them to ensnare and deceive. At length I spoke to one of them, who, it was told me, had been a general officer when he lived in the world; and as I perceived that a lascivious tendency lurked in his ideas, I conversed with him concerning marriage. I spoke in spiritual language accompanied by representatives, by which the sense intended is fully expressed, and many ideas are conveyed in a moment. He said that in the life of the body he made light of adulteries; but it was given me to tell him that adulteries are heinous, although from the delight with which they captivate such as himself, and from the persuasion thence inspired, they appear to be not wicked but allowable. I added that he might be convinced of this from the consideration that marriages are the seminaries of the human race, and thence also of the kingdom of heaven; that therefore they ought on no account to be violated, but to be accounted holy; that he ought to know, since he was then in another life, and in a state of clearer perception, that conjugal love descends from the Lord through heaven, and that from that love, as from a parent, is derived mutual love, which is the strengthening bond of heaven; that adulterers, when they merely approach the heavenly societies, are made sensible of their own stench, and cast themselves headlong thence towards hell; that at least he might know, that to violate marriages is contrary to the divine laws, and contrary to the civil laws of all states, as well as to the genuine light of reason, because contrary to all order both divine and human, not to mention many other considerations: but he replied, that he had never thought of such things in his earthly life. He was disposed to reason whether it were so, but he was told, that truth does not admit of reasonings, because reasonings favour delights, and thus they favour evils and falses; that he ought first to think

of the things which had been said, because they are truths, and that he should also think from that principle so well known in the world—that no one ought to do to another what he is not willing that another should do to him; whether, if any adulterer had seduced his wife whom he loved, as every man loves his wife at the first period of marriage, he himself would not have detested adulteries; and whether, if excited by such an outrage, he would not, as a man of strong mind, have confirmed himself even more than other men in the belief of their criminality, and have condemned them even to hell.

386. It has been shown me in what manner the delights of conjugal love bend towards heaven, and the delights of adultery towards hell. The tendency of the delights of conjugal love towards heaven was effected by blessednesses and happinesses continually increasing in number until they became innumerable and ineffable; and the more inwardly they advanced, the more innumerable and ineffable they became, until they reached the very blessednesses and happinesses of the inmost heaven, which is the heaven of innocence. All this was effected with the most perfect freedom; for all freedom depends on love, and therefore the most perfect freedom is derived from conjugal love, which is heavenly love itself; but the tendency and direction of adultery was towards hell, and by degrees to the lowest hell, where there is nothing but what is direful and horrible. Such is the lot which awaits adulterers after their life in the world, and by adulterers are meant those who feel delight in adulteries, and no delight in marriages.

THE EMPLOYMENTS OF THE ANGELS IN HEAVEN.

387. It is impossible to enumerate or to describe in detail the employments of heaven, because they are innumerable, and vary according to the distinct offices of every society; but something may be said in general concerning them. Every society performs a peculiar office; for as the societies are distinguished by the nature of the good which they possess—see above, n. 41—they are distinguished also by the uses which they perform; since with all in the heavens good is carried into action, and good carried into action is use. Every one there performs some useful purpose, for the Kingdom of the Lord is a kingdom of usefulness.

388. There are in heaven, as on earth, various administrative offices; for there are ecclesiastical affairs, the affairs of civil life, and domestic affairs. It is plain that there are ecclesiastical affairs in heaven from what was said above concerning divine worship, n. 221 to 227; affairs which relate to civil life, from what was said concerning governments in heaven, n. 213 to 220; and domestic affairs, from what was said concerning the habitations and mansions of the angels, n. 183 to 190, and concerning marriages in heaven, n. 366 to 386. Hence it is evident that there are many employments and administrations in every heavenly society.

389. All things in heaven are instituted according to Divine Order, which is everywhere guarded by the administration of angels; the wiser angels taking charge of those things which are of general good or use, and the less wise of such as relate to particular goods or uses, and so forth. All are in subordination, as uses themselves are subordinate to Divine order; and hence the dignity attached to every employment is according to the dignity of its use. No angel however arrogates the dignity to himself, but ascribes all dignity to the use; and since the use is the good which he performs, and all good is from the Lord, therefore he ascribes all dignity to the Lord. He, therefore, who thinks of honour as due in the first place to himself, and in the second to the use which he performs, and not in the first place to the use and only subordinately to himself, cannot perform any office in heaven; because he looks backward from the Lord, by regarding himself in the first place, and use in the second. When we speak of use, we mean also the Lord, because, as just observed, use is good, and good is from the Lord.

390. The nature and quality of subordination in heaven may be inferred from these considerations, namely, that in proportion as any one loves, esteems, and honours use, he also loves, esteems, and honours the person by whom that use is performed; and also that the person is loved, esteemed, and honoured, in proportion as he does not ascribe the use to himself, but to the Lord; for in that proportion he is wise, and the uses which he performs are done from a principle of good. Spiritual love, esteem, and honour, are nothing but the love, esteem, and honour of use in the person of him who performs it; and the honour of the person is derived from the use which he performs, and not that of the use from the person. He who looks at men in a true and spiritual point of view, regards them in no other manner; for he sees that one man is like another, whether he be in great dignity or in little; that they differ only in wisdom, and that wisdom consists in loving usefulness, and consequently in loving and promoting the good of our fellow-citizen, of society, of our country, and the church. In this also consists love to the Lord, because all good which is the good of usefulness is derived from the Lord. Such also is love towards the neighbour, because the neighbour is a collective term, signifying the good qualities which are to be loved in a fellow-citizen, in society, in our country, and in the church, and the good deeds which also are to be done to them.

391. All the societies in the heavens are distinguished according to the useful offices which they perform, because they are distinguished according to their good qualities—as was said above, at n. 41, and following paragraphs; and those good qualities are good actions, or charitable offices, which are useful. There are societies whose occupations consist in taking care of infants; other societies whose employments are to instruct and educate them as they grow up; others which in like manner instruct and educate the young who have acquired a good disposition from education in the world, and who thence come into heaven; others which teach the simply good from the Christian

world, and lead them into the way to heaven; others which perform the same office to the various Gentile nations; others which defend novitiate spirits, or those who are newly arrived from the world, from the infestations of evil spirits; some, also, are attendant on those who are in the lower earth; and some are present with those who are in hell, to restrain them from tormenting each other beyond the prescribed limits: there are also others who attend upon those who are being raised from the dead. In general, angels of every society are sent to men, that they may guard them, and withdraw them from evil affections and consequent evil thoughts, and inspire them with good affections, so far as they are willing to receive them freely. By such affections also they rule the deeds or works of men, removing evil intentions from them as far as possible. When angels are attendant on man, they dwell, as it were, in his affections, and are near to him in proportion as he is in goodness derived from truth; but they are remote in proportion as his life is distant from good. All these employments of the angels are functions performed by the Lord through their instrumentality; for the angels perform them, not of themselves, but from the Lord; and hence it is that by *angels*, in the Word, in its internal sense, are not meant angels, but an influence proceeding from the Lord; and for the same reason *angels*, in the Word, are called *gods*.

392. These employments of angels are their general employments, but every one has his own particular duty; for every general use is composed of innumerable others, which are called mediate, ministering, and subservient uses: all and each of which are arranged and subordinated according to Divine Order, and, taken together, they constitute and perfect the general use, which is the common good.

393. Ecclesiastical affairs in heaven are under the charge of those who, when in the world, loved the Word, and ardently inquired into the truths which it contains, not for the sake of honour or gain, but for the sake of the uses of life, both for themselves and others. These are highly enlightened and in the light of wisdom in heaven, according to their love and desire of use; for they come into that light in the heavens from the Word, which is not natural there as in the world, but spiritual. See above, n. 259. These perform the office of preachers, and, according to Divine Order, they who excel others in wisdom from enlightenment occupy superior places; but civil affairs are administered by those who, while in the world, loved their country and its common good more than their own private advantage, and did what is just and right from the love of justice and rectitude. Such men possess capacity for administering offices in heaven in proportion as their love of rectitude prompts them to inquire into the laws of justice, and thus to become intelligent; and the offices which they administer correspond exactly to the degree of their intelligence; and their intelligence is equal to their love of promoting the common good. Besides these, there are so many offices and so many administrations in heaven, and so many employments also, that it is impossible to enumerate

them, on account of their multitude. Those in the world are comparatively few. All angels, however numerous they may be, feel delight in their work and labour derived from the love of usefulness, and none from the love of self or gain; nor is any one influenced by the love of gain for the sake of his maintenance, because the necessaries of life are given them freely; their habitations, their clothes, and their food. Hence it is evident that they who love themselves and the world more than usefulness have no place in heaven; for the love or affection of every man remains with him after his life in the world, nor is it extirpated to eternity.—See above, n. 363.

394. Every one in heaven has his work allotted to him according to the principle of correspondence, and that correspondence is not with the work itself, but with the *use* of the work.—See above, n. 112, and n. 106. In heaven he who has an employment or work corresponding to his use, is in a state of life exactly like that in which he was in the world—for what is spiritual and what is natural are blended into one by correspondence; but with this difference, that he is in more inward and heartfelt delight, because he is in spiritual life, which is inward life, and therefore enjoys more heavenly blessedness.

HEAVENLY JOY AND HAPPINESS.

395. THE nature of heaven, and heavenly joy, is known to scarcely any one at this day; for those who have thought upon the subject have conceived an idea of it so gross and general, that it scarcely amounts to an idea. I have been enabled to know most accurately, from spirits who have passed out of the world into the other life, what notion they entertained of heaven and heavenly joy; for, when left to themselves, they think in the same manner as if they were in the world. It is not known what heavenly joy is, because they who have thought about it have formed their judgment from the external joys which belong to the natural man, and have known nothing of the internal or spiritual man, and therefore nothing of his delight and blessedness. If those who enjoy spiritual or internal delight were to tell them the true nature of heavenly joy, they would not be able to comprehend it, because it would involve ideas which are unknown to them, and thus could not enter into their perception, and would therefore be amongst those things which the natural man rejects. Yet every one may know, that when he leaves the external or natural state, he comes into the internal or spiritual state, and therefore, that heavenly delight is internal and spiritual, not external and natural; and that since it is internal and spiritual, it is purer and more exquisite than natural delight, because it affects the interiors of man, which belong to his soul or spirit. From these considerations alone it may be plain to every one, that his delight in the other world will be of the same nature as the delight of his spirit in this world; and that the

delight of the body, which is called the delight of the flesh, is not heavenly. That which is in the spirit of man remains with him, when he leaves the body, after death, for then he is a man-spirit.

396. All delights flow from love, for what a man loves, he feels to be delightful, and there is no delight from any other source; hence it follows, that as the love is, so is the delight. The delights of the body or the flesh all flow from the love of self and the love of the world, which are the origin of concupiscences and their attendant pleasures; but the delights of the soul or spirit all flow from love to the Lord and love towards the neighbour, which are the source of the affections of goodness and truth, and of inward satisfaction. These loves with their delights flow-in from the Lord, and from heaven, by an internal way, which is from above, and affect the interiors; but the former loves with their delights flow-in from the flesh and from the world by an external way, which is from beneath, and affect the exteriors. In proportion, therefore, as those two loves of heaven are received, and influence man, his interiors, which are of the soul or spirit, are opened, and look upward from the world to heaven; but in proportion as those two loves of the world are received and affect him, the exteriors, which are of the body or the flesh, are opened, and look from heaven to the world. Since loves flow-in and are received, their delights also flow-in with them; the delights of heaven into the interiors, and the delights of the world into the exteriors; for, as just observed, all delight springs from love.

397. Heaven is so full of delights, that, viewed in itself, it is nothing but delight and blessedness; for the Divine Good proceeding from the Lord's Divine Love makes heaven both in general and in particular with every angel; and the Divine Love consists in wishing the salvation and the happiness of all from inmost principles and to the fullest extent. Hence it is that heaven and heavenly joy mean the same thing.

398. The delights of heaven are ineffable and innumerable; but innumerable as they are, not one can be either known or believed by him who is in the mere delight of the body or the flesh; because, as just observed, his interiors look from heaven to the world, and thus backwards; for he who is wholly immersed in the delight of the body or the flesh, or—what is the same thing—in the love of self and the world, feels no delight but in honour, in gain, and in the voluptuous pleasures of the body and the senses; but these so extinguish and suffocate the interior delights, which are of heaven, as to destroy all belief in their existence. Such men therefore would be exceedingly astonished, if they were told that when the delights of honour and gain are removed, other delights remain; and still more if they were told, that the delights of heaven which succeed in the place of those of honour and gain are innumerable, and of such a nature, that the delights of the body and the flesh, which are principally those of honour and gain, cannot be compared with them. It is evident now, why the nature of heavenly joy is not known.

399. How great the delight of heaven is, may appear from this circumstance alone, that it is delightful to all in heaven to communicate their delights and blessings to each other; and since *all* in heaven are of this character, it is plain how immense is its delight; for—as was shown above, n. 268—in heaven there is communication of all with each, and of each with all. Such communication flows from the two loves of heaven, which, as was said, are love to the Lord and love towards the neighbour; and it is the nature of those loves to communicate their delights, for love to the Lord is communicative, because the Lord's love is the love of communicating all that He has to all His creatures, since He wills the happiness of all; and a similar love is in each of those who love Him, because the Lord is in them; and hence flows a mutual communication of delights from each angel to all, and from all to each. That love towards the neighbour is of a similar quality, will be seen in what follows; and thus it is evident, that *it is the nature of those loves to communicate their delights;* but it is otherwise with the loves of self and the world, for the love of self withdraws and takes away all delight from others, and centres it in itself, because it wills well to self alone, and the love of the world desires to possess the neighbour's property as its own; and thus *it is the nature of these loves to destroy the delights of others.* When they are communicative, it is for the sake of themselves, and not for the sake of others; and therefore in respect to others they are not communicative, but destructive, except so far as the delights of others belong to themselves, or are in themselves. It has been frequently given me to perceive by actual experience that the loves of self and the world, when they rule, are of this nature; for whenever spirits, who were imbued with those loves whilst they lived as men in the world, approached me, my sense of delight receded and vanished; and I have been told, that if they approach any heavenly society, the delight of those who are in the society is diminished precisely according to the degree of their presence; and, what is wonderful, those wicked spirits are then in their delight. Hence the quality of the spirits of such men when in the body has been clearly shown, because it is similar to what it is after separation from the body; namely, that they desire or covet the delights or goods of others, and that they are delighted so far as they obtain them. The loves of self and the world are therefore destructive of the joys of heaven, and consequently they are altogether opposite to heavenly loves, which are communicative.

400. It is to be observed that the delight experienced by those who are imbued with the loves of self and the world, when they approach any heavenly society, is the delight of their evil desires, and is therefore entirely opposed to the delight of heaven; for they come into the delight of their evil desires when they deprive or remove heavenly delight from those who are in it; but the case is otherwise when such deprivation and removal are not effected, for then they cannot approach, because in proportion as they advance, they are seized with agony and pain; and on that account they seldom venture to come near. This also it has been

given me to know by much experience, from which I will relate some instances.

Spirits who come from the world into the other life, desire nothing more earnestly than to be admitted into heaven. Almost all request admittance, because they suppose that heaven consists only in being introduced and received; and in consequence of this supposition and strong desire, they are conveyed to some society of the lowest heaven; but when those who are in the love of self and the world approach the first threshold of that heaven, they begin to be so distressed and inwardly tormented, that they feel hell rather than heaven in themselves; and therefore they cast themselves down headlong thence, and find rest only when they come into hell among their like. It has also very frequently happened that such spirits desired to know the nature of heavenly joy, and when they heard that it is in the interiors of the angels, they have wished to have it communicated to themselves; and this also has been done—for whatever a spirit desires, who is not yet in heaven or in hell, is granted him, if it conduce to any good purpose—but when the communication was made, they began to be tormented so intensely, that they did not know in what posture to place their bodies through the violence of the pain. They thrust their heads down to their feet, cast themselves to the earth, and writhed themselves into folds in the manner of a serpent. Such was the effect which heavenly delight produced in those who were in delights derived from the loves of self and the world; because those loves are entirely opposed to heavenly loves, and when one opposite acts upon another, such pain is produced. Heavenly delight enters by an internal way; when, therefore, it is communicated to the wicked, it flows thence into a contrary delight, and twists backwards the interiors which are in that delight, that is, turns them in a direction contrary to their nature; and hence arise such tortures. The opposition of heavenly and infernal loves is a consequence of their very nature; for, as was said above, love to the Lord and love towards the neighbour are willing to communicate all they possess to others, and find their delight in such communication; while the love of self and the love of the world long to deprive others of all that they have, and to appropriate it to themselves, and are in their delight so far as they succeed. From these considerations it may also be known why hell is separated from heaven. All who are in hell were, when they lived in the world, in the mere delights of the body and the flesh derived from the love of self and the world; but all who are in heaven were, when they lived in the world, in the delights of the soul and the spirit derived from love to the Lord and their neighbour. These loves being contraries, heaven and hell are so utterly separated, that a spirit who is in hell dares not raise the crown of his head, or even put forth a finger out of it, since in proportion as he attempts it he is tortured and tormented. This also I have often seen.

401. The man who is in the loves of self and the world, feels, so long as he lives in the body, a delight derived from those loves,

and enjoys all the pleasures to which they give birth; but the man who is in love to God and his neighbour, does not feel so long as he lives in the body, a manifest delight arising from those loves, and from the good affections thence derived; but only a blessedness almost imperceptible, because it is stored up in his interiors, veiled by his exteriors which are of the body, and rendered less sensible by worldly concerns. *These states are entirely changed after death.* The delights of the love of self and the world are then turned into painful and direful sensations, which are called hell-fire, and occasionally into defiled and filthy objects, corresponding to those unclean pleasures, which—wonderful to relate—are delightful to the wicked; but the obscure delight and almost imperceptible blessedness, which appertained to those in the world who were in love to God and their neighbour, are then turned into the delight of heaven, which is in every way perceptible and sensible; for the blessedness which was stored up and concealed in their interiors, when they lived in the world, is then revealed and brought forth into manifest sensation; because they are then in the spirit, and that was the delight of their spirit.

402. All the delights of heaven are joined with uses and are inherent in them, because uses are the good deeds arising from love and charity, in which the angels live; and therefore every one has delights of a quality corresponding with the useful purpose he performs, and of an intensity corresponding with his affection for use. That all the delights of heaven are delights of uses, may be manifest from comparison with the five senses of the body; for to every sense there is given a delight according to its use. To the sight is given its peculiar delight; and to the hearing, smell, taste, and touch, their delights. The sight derives its delight from the beauties of colour and form; the hearing from harmonious sounds; the smell from agreeable odours; and the taste from savoury viands; and the uses which each sense respectively performs are known to those who study such things, and more fully to those who are acquainted with their correspondences. The sight has such delight, on account of the use which it performs to the understanding, which is the internal sight; the hearing, on account of its use, both to the understanding and the will as the means of hearkening and attention; the smell, on account of the use which it performs to the brain, and also to the lungs; and the taste, on account of its use to the stomach; and thence to the whole body, by inciting it to take nourishment. Conjugal delight, which is a purer and more exquisite delight of touch, surpasses all the rest on account of its use, which is the procreation of the human race, and thence of the angels of heaven. These delights attend the senses by influx from heaven, where every delight is of use and according to use.

403. Certain spirits, from an opinion conceived in the world, believed that heavenly happiness consists in a life of ease, and in being served by others; but they were told that happiness by no means consists in mere rest from employment, because every one

would then desire to take away the happiness of others to promote his own; and since all would have the same desire, none would be happy: that such a life would not be active but indolent, and that indolence makes life torpid: that without activity there can be no happiness, and that cessation from employment is only for the sake of recreation, that man may return with new vigour to the activity of his life. It was afterwards shown by numerous evidences, that angelic life consists in performing good deeds prompted by charity, which are useful, and that angels find all their happiness in usefulness, from usefulness, and according to usefulness. They who entertained the idea that heavenly joy consists in a life of indolence, and in breathing eternal delight without employment, were allowed some experience of such a life, in order to make them ashamed; and they perceived that it is most sorrowful, and that all joy being destroyed, they would after a short time loathe and nauseate it.

404. Some spirits who believed themselves better instructed than others, declared that it was their belief in the world, that heavenly joy consists solely in praising and celebrating God, and that such was the active life of heaven; but they were told that to praise and celebrate God is not properly an active life, and that God has no need of praise and celebration; but His will is that all should perform useful purposes, and thus do the good works which are called goods of charity. These spirits, however, could not conceive any idea of heavenly joy in performing the goods of charity, but associated with it the idea of servitude; nevertheless the angels testified, that in the performance of such good works there is the highest freedom, because it proceeds from inward affection, and is attended with ineffable delight.

405. Almost all who enter the other life, suppose that every one is in the same hell, or in the same heaven, although there are infinite varieties and diversities both in hell and heaven. The hell of one is never exactly like that of another, nor is the heaven of one the same as the heaven of another; and these differences may be illustrated by the varieties of form in man, spirit, and angel, of whom no two are exactly alike, even as to the face. When I only thought of two being exactly alike or equal, the angels expressed horror, and said that every whole [*unum*] is formed by the harmonious agreement of various parts, and derives its quality from that agreement: that thus every society of heaven makes one; that all the societies of heaven collectively make one also; and that this unity proceeds from the Lord alone by love. Uses in the heavens are also various and diverse. The use or office of one angel is never exactly the same as that of another, and therefore the delight of one angel is not exactly the same as the delight of another; but the delights of every one's use are innumerable, and those innumerable delights are also various; and yet they are so joined that each has reference to the other. This mutual relation is like that of the uses of every member, organ, and viscus in the body; and still more closely resembles the co-ordination of the uses of every vessel and fibre in every member, organ, and viscus, where all and each are so ar-

sociated, that every one regards its own good in another, and thus in all, and all reciprocally in each. From this universal and individual relation they act as one.

406. I have occasionally conversed about the state of eternal life with spirits who had recently come from the world, and remarked that it is of importance to know who is the Lord of the eternal kingdom, what is the nature of his government, and what its form; for as nothing is of greater moment to those in the world who remove from one kingdom to another, than to know the name and character of the king, the nature of his government, and many other particulars relating to his kingdom, it must be far more important to know the nature of the kingdom in which they are to live to eternity. Be it known, therefore, that the Lord is the king of heaven, and of the whole universe—for He who rules the one rules the other; also, that the kingdom into which spirits enter is the Lord's, and that the laws of this kingdom are eternal truths, founded upon the primary law, that its subjects should love the Lord above all things, and their neighbour as themselves. If, indeed, they are desirous to be as the angels, they ought to love their neighbour better than themselves. On hearing these things, the spirits above mentioned were unable to make any reply, because in the life of the body they had heard something of the kind, but had not believed it. They wondered that there should be such love in heaven, and that it could be possible for any one to love his neighbour more than himself; but they were informed that all goods increase immensely in the other life, and that the life of man, while he is in the body, is of such a nature that he cannot advance farther than to love his neighbour *as* himself, because he is in corporeal principles; that when these are removed, the love becomes purer, and at length angelical; and that angelic love is to love the neighbour *more* than self. This is manifest from the nature of angelic delight, which consists in doing good to others, while it is not delightful to angels to do good to themselves, unless it be in order that the good they acquire may become another's. This in reality is to act for the sake of another, and therefore this is to love the neighbour more than self. The possible existence of such love was urged, from the conjugal love of some persons in the world, who have preferred death rather than suffer their conjugal partners to be injured; from the love of parents towards their children, in that a mother would rather suffer hunger than see her infant in want of food; from sincere friendship, which prompts one friend to expose himself to perils for the sake of another; from civil and pretended friendship, which endeavours to emulate sincerity, and offers its best possessions to those for whom it professes good-will, and in words prefers their interest to its own, though the disposition of the heart be otherwise; and lastly from the very nature of love, which finds its joy in the service of others, not for its own sake but for theirs. Nevertheless these things cannot be apprehended by those who love themselves more than others, and who, in the life of the body, are greedy of gain; and least of all by misers.

407. A certain spirit who, in the life of the body, had been a man of extraordinary power, retained his desire of ruling in the other life; but he was told that he was in another kingdom, which is eternal; that the authority which he had on earth was expired, and that in the world where he now was no one is esteemed except according to the goodness and truth which are in him, and according to the measure of the Lord's mercy, which he receives by virtue of his life in the world; that this kingdom is like those on earth, where men are esteemed for their wealth, and for their favour with kings or princes, only that the wealth here is *goodness and truth*, and favour with princes is *the Lord's mercy*, which is dispensed to every man according to his life in the world; and that if he were desirous to rule otherwise than in subordination to the Lord, he was a rebel, because he was in the kingdom of another sovereign. On hearing these things he was ashamed.

408. I have conversed with spirits who supposed that heaven and heavenly joy consist in becoming great; but they were told that in heaven he is greatest who is least, because he is called least who has no power and wisdom from himself, and desires to have none except from the Lord; that he who is least, according to this description, has the greatest happiness, and since he has the greatest happiness, he is the greatest, for he has all power from the Lord, and excels all others in wisdom. What is to be greatest, unless to be most happy? for to be most happy is what the powerful seek by power, and the rich by riches. They were further told that heaven does not consist in desiring to be least with a view to be the greatest—for then the mind really burns to be the greatest—but in sincerely desiring the good of others more than their own, and in serving them for the sake of their happiness from pure love, without any selfish hope of reward.

409. Heavenly joy, in its essence, cannot be described, because it is in the inmost principles of the life of angels, and thence displays itself in every particular of their thought and affection, and consequently in every particular of their speech and action. It is as if their interiors were wide open and free to receive delight and blessedness, which are diffused through every fibre, and throughout the whole frame. The perception and sensation of delight and blessedness hence resulting exceed all description; for that which commences in the inmost flows into every particular derived from the inmost, and propagates itself with continual augmentation towards the exteriors. When good spirits, who are not as yet in that delight, because not as yet taken up into heaven, perceive it flowing from an angel by the sphere of his love, they are filled with such delight, that they fall as it were into a delicious swoon. This has often occurred to those who desired to know the nature of heavenly joy.

410. Certain spirits who are desirous to know the nature of heavenly joy, were allowed to perceive it to such a degree that they could bear it no longer, nevertheless it was not angelic joy which they perceived, but a joy scarcely amounting to the least degree of angelic joy, and this was proved by its actual commu-

nication to me, when I perceived that it was so slight as almost to border upon coldness, although they called it most celestial, because it was their inmost joy. Hence it appears not only that there are degrees of joy in heaven, but also that the inmost joy of one angel scarcely approaches the lowest or middle joy of another; and further, that when any one receives his own joy to the fullest extent, he is in his own heavenly joy, and cannot endure a more inward joy, because it would be painful to him.

411. Certain spirits, not of an evil character, fell into a state of repose like sleep, and were thus translated into heaven, as to the interiors of the mind; for spirits, before their interiors are opened, may be translated into heaven, and instructed concerning the happiness of its inhabitants; and I saw them in this state of repose for about half-an-hour, after which they relapsed into their exteriors in which they were before, but still retaining the recollection of what they had seen. They said that they had been amongst angels in heaven, and seen and perceived amazing objects, all shining as with gold, silver, and precious stones, admirable in form and of astonishing variety; that the angels were not so much delighted with the external things themselves, as with the things which they represented, which were divine, ineffable, and of infinite wisdom, and that these were a source of joy to them; not to mention innumerable other things, of which not the ten-thousandth part could be expressed in human language, or enter into ideas which partake in any degree of materiality.

412. Nearly all who enter the other life, are ignorant of the nature of heavenly blessedness and felicity, because they do not know the nature of internal joy, but form their idea of it from corporeal and worldly gladness and joy; and what they are ignorant of they account as nothing, although corporeal and worldly joys are comparatively worthless. In order that the well-disposed, who do not know what heavenly joy is, may know and understand its nature, they are first conveyed to scenes of beauty which exceed all imagination; and they suppose that they are now admitted into the heavenly paradise; but they are taught that this is not true heavenly happiness, and it is next given to them to experience inward states of joy which penetrate their inmost principles. Afterwards they are let into a state of peace as to their inmost principles, when they confess that nothing like it can either be expressed or conceived; and finally, they are let into a state of innocence as to their inmost sense, and thence it is given them to know the true quality of spiritual and celestial good.

413. In order that I might know the nature of heaven and the quality of heavenly joy, it has been granted me by the Lord frequently, and for a long time together, to perceive the delights of heavenly joys. Since, therefore, I have had living experience of them, I know their quality, but still I cannot describe them: a few observations, however, may convey some idea of them. Heavenly joy is an affection of innumerable delights and joys, which, taken together, compose a certain state or affection, in

which are contained the harmonies of innumerable affections. These I did not perceive distinctly, but obscurely, because the perception was of a most general kind; but still it was given me to perceive that innumerable things were contained in that affection, and that the order in which they were arranged could not possibly be described, because they flow from the order of heaven. The same order prevails in the most minute particulars of the affection, which are presented to the mind and perceived in the aggregate only as one general state, according to the capacity of their subject. In a word, infinite things arranged in most perfect order are contained in every whole, or common state; and not one of them but lives and affects the rest from the inmost, for thence all heavenly joys proceed. I perceived also that the joy and delight came as from the heart, diffusing themselves with the greatest softness through all the inmost fibres, and thence into the collection of fibres, with such an inmost sense of gratification, that every fibre seemed to be nothing but joy and delight, and all the perceptive and sensitive powers seemed alive with happiness. The joy of bodily pleasures, compared with these joys, is like a gross and pungent clot of matter compared with a pure and most gentle aura; and I perceived that *when I wished to transfer all my delight to another, a new delight flowed in, more interior and full than the former, and that its volume was proportionate to the intensity of my desire.* This, also, I perceived to be from the Lord.

414. They who are in heaven are continually advancing to the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain; and this progression goes on to eternity, increasing according to the progression and degree of their love, charity, and faith. Women who have died old and worn-out with age, but who had lived in faith in the Lord, in charity towards their neighbour, and in happy conjugal love with a husband, come more and more after a succession of years into the flower of youth, and into a beauty which exceeds all the conceptions of beauty which can be formed from that which the eye has seen. Goodness and charity mould the form into their own image, and cause the delight and beauty of charity to shine forth from every part of the face, so that they are the very forms of charity. Some who have beheld them have been overwhelmed with astonishment. The form of charity, which is seen to the life in heaven, is produced by charity itself, and is the representation of its cause so perfectly, that the whole angel, and especially the face, is as it were charity openly visible and perceptible. When this form is looked upon, it appears ineffably beautiful, and affects with charity the very inmost life of the mind. In a word, *to grow old in heaven is to grow young.* They who live in love to the Lord, and in charity towards their neighbour, become such forms, or such beauties, in the other life. All angels are such forms, with innumerable variety; and of these heaven consists.

THE IMMENSITY OF HEAVEN.

415. That the Lord's heaven is immense, is evident from many things which have been said in the preceding chapters, and especially from this, that heaven is formed from the human race—see above, n. 311 to 317—not from those only who are born within the church, but also from those who are born out of the church, n. 318 to 328—and consequently from all who have lived in the practice of goodness since the first creation of the earth. How vast the multitude who inhabit this universal terrestrial globe is, may be conceived by every one who has any knowledge of the quarters, regions, and kingdoms of the earth; for by calculation it appears, that many thousands of men die every day, and some myriads or millions every year. This commenced from the earliest times, thousands of years ago, and yet all the dead have entered the other world, which is called the spiritual world, and still enter it daily; but how many have become angels of heaven, and how many become such now, it is impossible to say. I have been told that in ancient times they were very numerous, because at that time men thought more inwardly and more spiritually, and were on this account in heavenly affection; but that in succeeding ages they became less numerous, because man became more external, and began to think more naturally, and thence to be in earthly affection. From these considerations alone it is evident that the heaven which is formed solely from the inhabitants of this earth is of great magnitude.

416. That the heaven of the Lord is immense, follows also from this single consideration, that all little children, whether they are born within the church or out of it, are adopted by the Lord, and become angels: for these alone amount to a fourth or fifth part of the whole human race on earth. That every infant, whersoever born; whether in the church or out of it; whether of pious parents or of wicked parents, is received by the Lord when he dies, educated in heaven, taught according to Divine Order, imbued with affections of good, and by them with the knowledges of truth, and that afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel, may be seen above, n. 329 to 345. Hence therefore it may be concluded what a vast multitude of the angels of heaven have sprung from this source alone since the first creation of the world.

417. The immensity of the Lord's heaven is further manifest from this consideration, that all the planets which are visible to the eye in our solar system are earths; and that, besides these, there are innumerable others in the universe, all full of inhabitants. These have been specifically treated of in a small work entitled, On the Earths in the Universe, from which the following passage is extracted: "That there are many earths inhabited by men, who become spirits and angels after death, is well known

in the other life; for, there, every one who desires it from the love of truth, and thence of usefulness, is allowed to converse with spirits from other earths; and thus to be assured of the existence of a plurality of worlds, and to be instructed that *the human race inhabits not one, but innumerable worlds.* I have conversed on this subject with spirits from our earth, and observed that any intelligent person may know from many things with which he is acquainted, that there are numerous earths inhabited by men; and that reason itself suggests that immense bodies like the planets, some of which exceed our earth in magnitude, are not empty masses, created merely to circulate round the sun, and to shed their scanty light upon a single world, but that their use must be of a far higher order. He who believes, as every one ought to believe, that the Divine Being created the universe for no other end than for the existence of the human race, and thence of heaven, for the human race is the seminary of heaven, must necessarily believe that *wheresoever there is an earth there are men.* That the planets, which are visible to us, because within the limits of our solar system, are earths, is manifest, because they are composed of earthy matter; for they reflect the sun's light, and when viewed through telescopes, do not appear like stars glowing with flame, but like earths variegated with lights and shadows; and also because they are carried round the sun like our earth, travel through the zodiac, and hence have years, and the seasons of the year, spring, summer, autumn, and winter; and further, they revolve round their own axes, like our earth, and therefore have days, and the times of the day, morning, mid-day, evening, and night. Some of them also have moons, called satellites, which revolve around them in stated times, like the moon around our earth; and the planet Saturn, on account of his great distance from the sun, is encompassed also by a great luminous belt, which gives much, though reflected, light to that earth. What person, acquainted with these circumstances, can rationally suppose that the planets are empty bodies? Moreover, I have conversed with spirits about the credibility of the fact that there are more earths in the universe than one, because the starry heaven is so immense, and the stars of various magnitudes innumerable, while each of them in its place, or in its system, is a sun, resembling ours. Whoever rightly considers this, must conclude that such an immense apparatus is only a means to an end, and that that end must be the final end of creation; but the final end of creation is the existence of a heavenly kingdom, in which the Divine Being may dwell with angels and men; for the visible universe—or the sky above us, bright with so many stars, which are so many suns—is only a medium for the existence of earths inhabited by men, from whom a heavenly kingdom may be formed; and hence a rational man must be convinced that so immense a means, created for so great an end, was not made for the human race of one earth only. What would this be in regard to the Divine Being, who is infinite, and to whom thousands, yea, myriads of earths, all full of inhabitants, would be as a very little thing? There are spirits, whose only

study it is to acquire knowledge, because they are delighted with knowledge alone; and on this account they are allowed to wander about, and even to pass out of this solar system into the systems of other suns. These spirits have informed me that there are earths inhabited by men not only in this solar system, but also beyond it, in the starry heaven, and that they are immensely numerous. These spirits are from the planet Mercury. It has been calculated, that if there were a million of earths in the universe, and three hundred millions of men on every earth, and if two hundred generations succeeded each other in six thousand years, and a space of three cubic ells were allowed to every man or spirit, the total number would not fill the space of this earth, and indeed would occupy little more than the space occupied by a satellite of one of the planets. This would be a portion of the universe so small as to be almost invisible, for a satellite is scarcely visible to the naked eye; but what is this for the Creator of the universe, to whom the whole, though filled, would seem insufficient, because He is infinite? I have conversed with angels on this subject, and they said, that they entertain a similar idea concerning the fewness of the human race in respect to the infinity of the Creator; but that nevertheless they do not think from spaces, but from states; and that, according to their idea, earths to the amount of as many myriads as the thought is capable of conceiving, would still be absolutely nothing in respect to the Lord." Concerning the earths in the universe, with their inhabitants, and the spirits and angels who come from them, the above-mentioned little work may be consulted. The contents of it were revealed to me, in order that it may be known that the Lord's heaven is immense; that it is wholly formed from the human race, and that our Lord is everywhere acknowledged as the God of heaven and earth.

418. It is further evident that the heaven of the Lord is immense, because viewed as a whole it resembles one man, and actually corresponds to every particular part of man, and this correspondence can never be completely filled up; for it is not only a correspondence with every member, organ, and viscus of the body in general, but also, particularly and individually, with all and each of the minute viscera and organs which are within them; yea, with every single vessel and every single fibre; and not with these only, but also with the organic substances which interiorly receive the influx of heaven, and are the immediate sources of interior activities subservient to the operations of the mind; since whatever exists inwardly in man, exists in forms which are substances, and what does not exist in substances as its subjects is nothing. There is a correspondence of all these things with heaven, as may be seen in the chapter on the correspondence of all things of heaven with all things of man, n. 87 to 102; and this correspondence can never be filled up. Heaven becomes more perfect in proportion to the number of angelic societies which correspond to one member; and this is the law of heavenly perfection, because all regard one end, and look to that end unanimously. *The universal end in heaven is the common good*, and

when that prevails, every individual derives good from the common good, and the common good is enlarged by the conflux of individual goods, while the Lord is the cause of all; for He turns all in heaven to Himself—see above, n. 123—and thus makes them to be one in Himself. That the unanimity and concord of many, especially when derived from such an origin, and combined in such a bond, must produce perfection, will be evident to every one who thinks from enlightened reason.

419. It has been granted to me to behold the extent of heaven which is inhabited, and also that which is not inhabited, and I saw that the extent of heaven not inhabited is so vast, that myriads of earths as thickly peopled as ours could not fill it to all eternity. On this subject, also, see the small work ON THE EARTHS IN THE UNIVERSE, n. 168.

420. It is an opinion derived from certain passages of the Word understood according to the literal sense, that heaven is not immense, but of limited extent; as from those passages in which it is said, that none are received into heaven but the *poor;* that none but *the elect* can be accepted; that only those who are within the church can be admitted, and not those who are out of it; that it is for those only for whom the Lord intercedes; that it will be closed when it is filled, and that the time of its fulness is predetermined: but they who entertain such notions are not aware that heaven never will be closed; that there is no time predetermined when it will be shut up, nor any definite number to be admitted; that they are called *the elect* who are in the life of goodness and truth; that they are called *the poor* who are not in the knowledge of good and truth, but who still desire them, and that, consequently, they are also called *the hungry.* They who conceive that heaven is of small extent, in consequence of not understanding the Word, suppose that it is in one place, where there is a general assembly of all, although heaven consists of innumerable societies [see above, n. 41 to 50]. They also imagine that heaven is granted to every one by unconditional mercy, and thus that all admission and reception depend upon mere favour. They do not understand that the Lord, of His mercy, leads every one who receives Him; and that they who receive Him are those who live according to the laws of Divine Order, which are the precepts of love and faith; and that to be thus led by the Lord, from infancy to the end of life in the world, and afterwards to eternity, is what is meant by mercy. Be it known therefore, that *every man is born for heaven;* that he who receives heaven in himself during his life in the world is received into heaven, and that he is excluded who does not receive it.

OF THE WORLD OF SPIRITS, AND OF THE STATE OF MAN AFTER DEATH.

WHAT THE WORLD OF SPIRITS IS.

421. The world of spirits is neither heaven nor hell, but an intermediate place or state between both, into which man enters immediately after death; and then, after a certain period, the duration of which is determined by the quality of his life in the world, he is either elevated into heaven, or cast into hell.

422. The world of spirits is an intermediate place between heaven and hell, and also an intermediate state of man's life. That it is an intermediate place, was made evident to me, because the hells are beneath it, and the heavens above it; and because so long as man is there, he is neither in heaven nor in hell. The state of heaven in man is the union of goodness and truth, and the state of hell in man is the union of evil and falsehood. When goodness is joined to truth in a spirit, he enters into heaven, because, as just observed, the union of goodness and truth is heaven within him; but when evil is joined with the falsehood in a spirit, he is cast into hell, because that union is hell within him; and these unions are effected in the world of spirits, because man is then in an intermediate state. The union of the understanding and the will means the same thing as the union of truth and goodness.

423. Something shall now be said concerning the union of the understanding and the will, and its likeness to the union of truth and goodness, since that union is effected in the world of spirits. Man possesses understanding and will: the understanding is the recipient of truth, and is formed from it, and the will is the recipient of goodness, and is formed from it. Hence, therefore, whatever a man understands and thence thinks, he calls true; and whatever he wills and thence thinks, he calls good. Man is capable of thinking from the understanding, and thence of perceiving what is true and good; but he does not think from the will, unless he wills and does what the understanding approves. When he thus wills and acts, truth is both in the understanding and the will, and is, consequently, in the man; for the understanding alone does not constitute the man, nor the will alone, but the understanding and the will together; and therefore that which is in both the will and the understanding, is in the man, and is appropriated to him. What is in the understanding only, is indeed *with* man, but is not *in* him; for it is only a thing of memory, and of science in the memory, of which he can think when he is not *in* himself, but *out of* himself with others. It is thus a thing of which he can speak and reason, and according to which, also, he can assume a feigned affection and manner.

424. Man has the capacity of thinking from the understanding, and not at the same time from the will, in order that he may be capable of being reformed; for man is reformed by truths, and truths, as just observed, belong to the understanding. Man is born into every evil as to his will, and hence, of himself, he wills good to no one but himself alone; and he who desires his own good alone, is gratified with the misfortunes of others, especially if they tend to his own advantage; for he desires to appropriate to himself the goods of all others, whether they consist of honours or riches, and he is delighted in proportion as he succeeds; and in order that this state of the will may be amended and reformed, man is gifted with the capacity of understanding truths, and of subduing by means of them the evil affections which spring from the will. Hence it is that man is capable of thinking truths from the understanding, and also of speaking them, and doing them; but still he cannot think truths from the will, until he is of such a quality as to will and do them from himself, that is, from the heart. When man is of such a quality, that which he thinks from the understanding makes one with his faith; and that which he thinks from the will makes one with his love; and therefore faith and love, like understanding and will, are joined in him.

425. In proportion therefore as the truths of the understanding are joined to the goods of the will, that is, in proportion as man wills truths and thence does them, he has heaven in himself, for, as was said above, the union of goodness and truth is heaven; but in proportion as the falsities of the understanding are joined to the evils of the will, man has hell in himself, because the union of the falsehood and evil is hell: and in proportion as the truths of the understanding are not joined to the good deeds of the will, man is in a middle state. Almost every man at this day is in such a state, that he is acquainted with truths, and also thinks the truth from knowledge and understanding; while he does many of its promptings, or few, or none; and even while he acts against them from the love of evil and the false faith thence derived. In order therefore that he may be a subject either of heaven or hell, he is first brought after death into the world of spirits, and in that world the union of goodness and truth is effected in those who are to be elevated into heaven, and the union of evil and falsehood in those who are to be cast into hell; for no one, either in heaven or in hell, is allowed to have a divided mind, understanding one thing and willing another, but *what he wills he must understand, and what he understands he must will;* and therefore he who wills good in heaven must understand truth, and he who wills evil in hell must understand falsities. On this account also falsities are removed from the good in the world of spirits, and truths are given them which agree and harmonize with their good; but truths are removed from the evil, and falsities are given them which agree and harmonize with their evil. From these considerations the nature of the world of spirits will be easily apprehended.

426. The spirits in the world of spirits are immensely nume

rous, because that world is the general assembly of all immediately after their resurrection, and all are examined there and prepared for their final abode; but the duration of their sojourn in that world is not in all cases the same. Some only enter it, and are immediately taken up into heaven, or cast down into hell; some remain there a few weeks, and others several years, but none remain more than thirty years. These varieties are caused by the correspondence or non-correspondence of the interiors and exteriors appertaining to man; but in what manner he is led in that world from one state into another, and thus prepared for his final state, will be explained in the following chapter.

427. As soon as men enter the world of spirits after their decease, they are rightly distinguished into classes by the Lord. The evil are immediately bound to the infernal society in which they were as to their ruling love while in the world, and the good are immediately bound to the heavenly society in which they were when in the world as to love, charity, and faith; but although they are thus distinguished, they who have been friends and acquaintances in the life of the body, meet and converse together in the world of spirits, when they desire it, especially wives and husbands, and brothers and sisters. I have seen a father conversing with six sons whom he recognised, and many others conversing with their relations and friends; but as their characters were dissimilar in consequence of their life in the world, after a short time they separated. They who pass from the world of spirits into heaven or hell, know each other no more, and see each other no more, unless they are of similar disposition arising from similar affections and desires. Spirits see each other in the world of spirits, and not in heaven or hell, because they who are in the world of spirits are brought into states similar to those which they had experienced in the life of the body, being led from one into another; but afterwards all are brought into a permanent state similar to that of their ruling love, and then one knows another only from similarity of love; for—as was shown above, n. 41 to 50—similarity joins, and dissimilarity separates.

428. Since the world of spirits is an intermediate state between heaven and hell, it is also an intermediate place: beneath are the hells, and above are the heavens. All the hells are closed towards that world, except that there are openings through holes and clefts like those of rocks, and through wide chasms; but all these are guarded, to prevent any one coming out except by permission, and this is granted on certain urgent occasions, of which we shall speak presently. Heaven also is securely defended on all sides, nor is there entrance to any heavenly society, except by a narrow way, which is guarded. These outlets and entrances are what are called in the Word the *gates* and *doors* of hell and of heaven.

429. The world of spirits appears like an undulating valley between mountains and rocks. The gates and doors of the heavenly societies are not visible except to those who are prepared for heaven; nor can they be found by any others. There is one

entrance from the world of spirits to every society, and beyond the entrance there is one way, which in its ascent branches into several. The gates and doors of hell are also hidden, except to those who are about to enter them; but to such they are opened, and when they are opened, there appear dusky and as it were sooty caverns, tending obliquely downwards to the deep, where again there are several doors. Through these caverns exhale nauseous and fœtid stenches, which good spirits shun, because they hold them in aversion, but which evil spirits relish, because they are delightful to them; for as every wicked person in the world is delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds; and the wicked may be compared in this respect to rapacious birds and beasts, such as ravens, wolves, and swine, which fly or run to carrion or dunghills when they scent their stench. I once heard a certain spirit utter a loud cry, as if seized with inward torture, on being struck with the fragrant effluvia of heaven; and afterwards I saw him tranquil and glad from the effluvia arising from hell.

430. There are two gates also in every man, one of which opens towards hell, and the other towards heaven. The one is opened by evils and falses proceeding from hell, and the other by goods and truths proceeding from heaven. The gate towards hell is open in those who are in evil and thence in falsehood, while only a few rays of light from heaven flow-in through clefts above, and enable them to think, to reason, and to speak; but the gate towards heaven is open in those who are in goodness and thence in truth; for there are two ways which lead to man's rational mind: a superior or internal way, by which goodness and truth enter from the Lord; and an inferior or external way, by which evil and falsehood enter from hell. The rational mind itself is in the centre towards which these two ways converge, and therefore in proportion as light from heaven is admitted, man is rational, but in proportion as that light is not admitted, he is not rational, how much soever he may appear to himself to be so. These observations are made, that the nature and quality of man's correspondence with heaven and with hell may be understood. His rational mind, during the time of its formation, corresponds to the world of spirits: whatever is above that mind corresponds to heaven, and whatever is beneath it corresponds to hell. The mental principles which are above the rational mind are opened, and those which are beneath it are closed against the influx of evil and falsehood, with those who are being prepared for heaven; but with those who are being prepared for hell, the inferior principles are opened, and the superior are closed against the influx of goodness and truth. Hence the latter cannot look otherwise than beneath them, that is, towards hell; and the former cannot look otherwise than above them, that is, towards heaven. To look above themselves is to look to the Lord, because He is the common centre, towards which the aspect of everything in heaven is directed; but to look beneath themselves is to look backwards from the Lord to the opposite centre, towards which all hell con-

verges, and which everything in hell regards—see above, n. 123 and 124.

431. Wherever spirits are mentioned in the preceding pages, they who are in the world of spirits are meant, and angels mean those who are in heaven.

EVERY MAN IS A SPIRIT AS TO HIS INTERIORS.

432. EVERY one who weighs the subject aright must conclude that the body does not think, because it is material, but that the soul does, because it is spiritual. The soul of man, about the immortality of which so much has been written, is his spirit, for this is altogether immortal. It is the spirit which thinks in the body, because it is spiritual, and that which is spiritual receives what is spiritual, and lives in a spiritual manner; but to live in a spiritual manner is to think and to will. All the rational life, therefore, which appears in the body, belongs to the spirit, and nothing of it to the body; for the body, as was said above, is material, and materiality—which is proper to the body—is added, and almost as it were joined, to the spirit, in order that the spirit of man may live and perform useful purposes in the natural world; because all things in this world are material, and in themselves devoid of life. Now since what is material does not live, but only what is spiritual, it is manifest that whatever lives in man is his spirit, and that the body only serves it as an instrument subserves a living moving force. It is said, indeed, of an instrument that it acts, moves, or strikes; but to believe that these are acts of the instrument, and not of him who uses it, is a fallacy.

433. Since everything which lives in the body, and which acts and feels from a principle of life, belongs to the spirit alone, and not to the body, it follows that the spirit is the real man; or, what is the same thing, that man, viewed in himself, is a spirit, and that his spirit is in a human form; for whatever is living and sensitive in man belongs to his spirit, and from the head to the sole of the foot all is living and sensitive. Hence, therefore, when the body is separated from the spirit, which is called *dying*, the man still remains and *lives*. I have heard from heaven, that some of the dead, before they are resuscitated, think even in the cold body whilst lying on the bier, nor do they know otherwise but that they still live, except that they cannot move a single material particle of the body.

434. Man cannot think and will unless there be a subject which is a substance, from which and in which he may think and will; for whatever is supposed to exist without a substantial subject is nothing. This is evident, because man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing; for sight and hearing neither exist nor can exist without the eye and the ear; nor can thought, which is internal sight, nor apprehension, which is internal

bearing, unless in and from substantial subjects, which are organic forms. Hence it is manifest, that the spirit of man is in a form as well as his body, and that the form of the spirit is the human form, with organs and senses as perfect when separated from the body as when in the body; and that the all of the life of the eye, and the all of the life of the ear—in a word, the whole of the sensitive life which man possesses—belongs not to his body, but to his spirit in those organs, and in their most minute particulars. Spirits, therefore, see, hear, and feel, like men; but, after separation from the body, not in the natural world, but in the spiritual. The natural sensation which the spirit had when it was in the body, was by the material principle with which it was connected; but even then it had spiritual sensation at the same time, by thinking and willing.

435. These observations are made in order that the rational man may be convinced that man, viewed in himself, is a spirit, and that the corporeal frame which is annexed to him, for the sake of performing functions in the natural and material world, is not the man, but only an instrument for the use of his spirit. Nevertheless confirmations from experience are preferable, because many are not able to comprehend the deductions of reason, and because they who have confirmed themselves in the contrary opinion, turn rational conclusions into matters of doubt by reasonings derived from the fallacies of the senses. Such men are wont to think that beasts live and have sensations similar to those of man, and therefore they conclude that beasts possess a spiritual principle like that of man, which nevertheless dies with the body; but the spiritual principle of beasts is not of the same quality as the spiritual principle of man; for man has an *inmost* principle, which beasts have not, into which the Divine Principle flows, and by which He elevates man to Himself, and joins him to Himself. Hence it is that man, in addition to the faculties enjoyed by beasts, is able to think about God, and about the divine things which relate to heaven and the church; that he is capable of loving God from them and in them, and thus of being joined to Him; but that which is capable of being joined to th Divine cannot be dissipated, whereas that which is not capable of being joined to the Divine is dissipated. The inmost principle, which is peculiar to man, was treated of above, n. 39, and it is mentioned again here, because it is of importance to dissipate the fallacies which prevail with the generality of mankind, who, from defective scientific knowledge and a contracted understanding, are not capable of forming rational conclusions on such subjects. The passage alluded to is as follows: "It is allowed me, in conclusion, to relate a certain arcanum concerning the angels of the three heavens, which never before entered the human mind, because no one has hitherto understood the nature of degrees. In every angel, and also in every man, there is an inmost or supreme degree, or an inmost and supreme somewhat, into which the Divine Principle of the Lord first or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order in the angel or man. This inmost or

supreme [principle] may be called the Lord's entrance to angels and men, and also His especial dwelling-place in them. By virtue of this inmost or supreme [principle], man is man, and is distinguished from brute animals, which do not possess it; and hence it is that man is capable, as to all the interiors of his rational and natural minds, of being elevated by the Lord to Himself; that he may believe in Him, love Him, and thus see Him; and that he is able to receive intelligence and wisdom, and to speak from reason. Hence also he lives for ever; but the arrangements and provisions which are made by the Lord in this inmost [principle], are not openly perceived by any angel, because they are above his thought, and exceed his wisdom."

436. That man is a spirit as to his interiors, has been proved to me by much experience, but to adduce the whole of it would fill many pages. I have conversed with spirits as a spirit, and I have conversed with them as a man in the body. When I conversed with them as a spirit, they knew no otherwise than that I myself was a spirit, in a human form as they were; and therefore my interiors were visible to them, for when I conversed with them as a spirit, my material body did not appear.

437. It is manifest that man is a spirit as to his interiors, because after the separation of the body, which takes place at death he still lives as before. It has been given me to converse with almost all the deceased whom I ever knew in the life of the body; with some for hours, with others for weeks and months, and with others for years, that I might be confirmed in this truth, and testify it to others.

438. It may also be added, that every man, although he is ignorant of it, is, as to his spirit, in society with spirits, even while he lives in the body. Through them as mediums a good man is in some angelic society, and an evil man in some infernal society; and each after death enters that very society with which he had been tacitly associated during life. This has been frequently told and proved to those who have come amongst spirits after death. Man, indeed, does not appear as a spirit in the society with which he is associated, while he lives in the world, because he then thinks naturally; but they who think abstractedly from the body sometimes appear in their own society, because they are then in the spirit. They are easily distinguished from the spirits who are actually there, because they walk about like persons in deep thought, silent and regardless of others, as though they did not see them, and when any spirit accosts them they immediately vanish.

439. To illustrate the truth that man is a spirit as to his interiors, I will relate from experience in what manner he is withdrawn from the body, and how he is carried away by the spirit to another place.

440. When man is withdrawn from the body, he is brought into a state between sleeping and waking, in which he cannot know any otherwise than that he is quite awake. All his senses are as active in this state as in the highest wakefulness of the body; the sight, the hearing, and, what is wonderful, the touch:

for the touch is even more exquisite now than it ever can be when the body is awake. Spirits and angels are seen in all the reality of life; they are heard also, and, what is wonderful, they are touched; for scarcely anything of the body intervenes between them and the man. This is the state which is called being *absent from the body*, of which it was said by one who experienced it, *whether he were in the body or out of the body he could not tell.* I have been let into this state only three or four times, that I might know the nature of it, and be assured that spirits and angels enjoy every sense, and that man does also, as to his spirit, when he is withdrawn from the body.

441. I have also been shown by actual experience what it is to be *carried by the spirit to another place*, and how it is effected; but this has been granted only two or three times. I will mention one instance. Walking along the streets of a city and through fields, in conversation with spirits, I knew no otherwise than that I was awake with my eyes open as at other times. I walked on without mistaking the way, although I was really in vision, seeing groves, rivers, palaces, houses, men, and various other objects; but after I had walked for some hours, I was suddenly restored to bodily sight, and discovered that I was in a different place. I was greatly astonished, and perceived that I had been in a state like that experienced by those of whom it is said, that they were *carried by the spirit to another place.* During its continuance, the length of the way is not thought of, though it were many miles, neither is time thought of, though it were many hours or days; nor is there any sense of fatigue, but the man is led unerringly through ways which he is ignorant of, until he reaches the place of his destination.

442. These two states of man, which are interior states, or, what is the same thing, which are his states when in the spirit, are extraordinary, and were merely shown to me that I might understand their nature, because their existence is known in the church; but to converse with spirits, and to be with them as one of them, has been granted me when fully awake for many years past.

443. That man is a spirit as to his interiors, may be further confirmed from what was said above, n. 311 to 317, where it was shown that heaven and hell are formed from the human race.

444. When we say that man is a spirit as to his interiors, we mean as to those things which belong to his thought and will, for these are the interiors which make man truly man, and stamp their quality so intimately upon him, that he is such as they are.

THE RESUSCITATION OF MAN FROM THE DEAD, AND HIS ENTRANCE INTO ETERNAL LIFE.

445. When the body is no longer capable of performing its functions in the natural world, corresponding to the thoughts and affections of its spirit, which are derived from the spiritual world,

man is said to die, and this occurs when the respiratory motions of the lungs and the systolic motions of the heart cease. Nevertheless man does not then die, but is only separated from the corporeal frame, which was of use to him in the world; for the man himself lives. It is said that the man himself lives, because man is not man by virtue of the body, but by virtue of the spirit; for it is the spirit which thinks in man, and thought together with affection constitutes the man. Hence it is evident that when man dies, he only passes from one world into another; and on this account *death*, in the internal sense of the Word, signifies the resurrection, and continuation of life.

446. The inmost communication between the spirit and the body, exists in the respiration and in the motion of the heart; for thought communicates with the respiration, and affection, which belongs to love, with the heart. When therefore these two motions cease, the separation of the spirit from the body takes place instantly. The respiratory motion of the lungs and the systolic motion of the heart, are the very bonds on the breaking of which the spirit is left by itself; and the body, being then destitute of life, grows cold and putrifies. The inmost communication of the spirit of man is with the respiration and the heart, because all the vital motions depend upon those two, not only in the body in general, but in every part of it.

447. The spirit of the man remains in the body, after its separation, until the motion of the heart has entirely ceased, and this takes place sooner or later according to the nature of the disease which is the cause of death; for in some cases the motion of the heart continues a long time, while in others it quickly ceases. As soon as this motion ceases, man is resuscitated; but this is effected by the Lord alone. By resuscitation is meant the drawing forth of the spirit from the body, and its introduction into the spiritual world, which is commonly called resurrection. The spirit of man is not separated from the body until the motion of the heart has ceased, because the heart corresponds to the affection which belongs to love, and love is the very life of man; for love is the origin of vital heat; and therefore, so long as the motion of the heart continues, that correspondence is sustained, and thence the life of the spirit in the body.

448. The manner in which resuscitation is effected has not only been explained to me, but has also been demonstrated by actual experience; for I was myself the subject of that experience, in order that I might fully comprehend the process.

449. I was brought into a state of insensibility as to the bodily senses, and thus nearly into the state of dying persons, whilst yet the interior life and the faculty of thought remained entire, that I might perceive and retain in my memory the things which befel me, and which befal those who are being resuscitated from the dead. I perceived that the respiration of the body was almost taken away, while the interior respiration, which is that of the spirit, remained, joined to a gentle and tacit respiration of the body. Communication as to the pulse of the heart was now opened with the celestial kingdom, because the celestial kingdom

corresponds to the heart. Angels from that kingdom were also visible; some at a distance, and two near my head. All affection peculiar to myself was thus taken away, but thought and perception still remained. I continued in this state for some hours, and the spirits who were around me then withdrew, supposing that I was dead. I perceived also an aromatic odour, like that of a dead body embalmed; for when celestial angels are present, the effluvium of the body is perceived as an aromatic perfume. When spirits perceive it, they cannot approach; and thus, also, evil spirits are driven away from the spirit of man, when he is first introduced into eternal life. The angels who sat near my head were silent, but they communicated their thoughts with mine; and when such a communication is received, they know that the spirit of man is in a fit state to be entirely separated from the body. The communication of their thoughts was effected by looking into my face, for in this manner such communications are effected in heaven. Since thought and perception remained with me, in order that I might understand and remember the process of resuscitation, I perceived that those angels first examined what my thoughts were, to ascertain whether they were similar to those of dying persons, which are usually engaged about eternal life; and that they wished to keep my mind in that state. It was told me afterwards, that the spirit of man is held in the state of thought in which he was at the hour of death, until he returns to the thoughts which flow from the general or ruling affection which distinguished him in the world. It was given me to perceive most intimately, and also to feel, that there was a drawing, and, as it were, a pulling out of the interiors of my mind, and consequently of my spirit, from the body; and it was told me that this proceeds from the Lord, and is the means by which resurrection is effected.

450. The celestial angels who attend upon a resuscitated person do not leave him, because they love every one; but if he is of such a quality that he cannot remain with celestial angels, he wishes to leave them; and angels from the Lord's spiritual kingdom then approach, and give him the use of light; for as yet he only thought, but saw nothing. The manner in which light is communicated was also shown me. The spiritual angels seemed, as it were, to unrol the coat of the left eye towards the septum of the nose, that the eye might be opened, and the sight restored. This is merely an appearance, but the spirit perceives it as a reality; and when the coat of the eye seems to be unrolled, a kind of lucid but obscure appearance is visible, like that which is seen through the eyelids on first awaking. This indistinct but lucid appearance seemed to me of a cerulean blue, but I was afterwards told that the colour varies with different persons. Next followed a sensation as though something were being gently unrolled from the face, and this was succeeded by a state of spiritual thought. This unrolling from the face is also an appearance, which represents the transition from natural thought to spiritual thought. The angels are extremely careful to suppress any idea in the resuscitated person which does not spring from love. They now

tell him that he is a spirit. After they have given light to the new-comer, the spiritual angels render him all the kind offices which he can possibly desire, and instruct him concerning the things of another life, so far as he is able to comprehend them; but if he is not disposed to receive instruction, he wishes to leave them. These angels also do not leave him, but he separates himself from them; for angels love every one, and desire nothing more than to perform kind offices to all, to instruct them, and to take them to heaven, for this is their highest delight. When the spirit thus separates himself from the attendant angels, he is received by good spirits, who also render him all kind offices whilst he continues with them; but if his life in the world had been such that he could not endure the society of the good, he wishes to leave them also, and these changes continue, until at length he associates himself with spirits who are in perfect agreement with his life in the world. With them he finds his life, and, wonderful to say, he then leads a similar life to that which he had led in the world.

451. This first state of man's life after death does not continue longer than a few days; but in what manner he is afterwards led from one state to another, and at last either into heaven or hell, will be shown in what follows from the ample experience which has been granted me.

452. I have conversed with some on the third day after their decease, when the processes described in n. 449, 450, were completed. Three of these spirits had been known to me in the world, and I told them that their friends were then preparing to bury their bodies. When I said "bury them," they were struck with a kind of stupor, and declared that they were alive, and that their friends might bury that which had served them for a body in the world. They afterwards wondered exceedingly that they had not believed in such a life after death, during their life in the body, and were especially amazed that the same unbelief should prevail almost universally within the church.

They who deny the immortality of the soul, are exceedingly ashamed when they find that they are alive after death; and they who had confirmed themselves in such unbelief are associated with their like, and separated from those who had believed the truth. Such sceptics are, for the most part, bound to some infernal society, because they also deny a Divine Being, and despise the truths of the church; for in proportion as any one confirms himself against the immortality of the soul, he confirms himself also against every doctrine relating to heaven and the church.

MAN AFTER DEATH IS IN A PERFECT HUMAN FORM.

453. It is evident that the form of man's spirit is the human form, or that even in its form the spirit is a man, from what was said in several previous chapters, and especially from those in

which it was declared that every angel is in a perfect human form—n. 73 to 77; that, as to his interiors, every man is a spirit—n. 432 to 444; and that the angels in heaven are derived from the human race, n. 311 to 317. This may be seen still more clearly from the consideration, that man is such by virtue of his spirit, and not by virtue of his body; and that the spirit is not added to the corporeal form, but that the corporeal form is added to the spirit; for the spirit is clothed with the body according to its own form. Hence therefore the spirit of man acts upon every part of the body, even the most minute, so intimately and so universally, that if there be a part which is not acted upon by the spirit, or in which the spirit is not active, that part does not live. This is evident from the single consideration, that thought and will actuate all parts of the body, both collectively and separately, with such perfection of power, that every atom concurs in one harmonious movement, and whatever does not so concur, is really no part of the body, but is cast out as containing no living principle; but thought and will belong to the spirit of man, and not to the body. Although the spirit is in a human form, it does not appear to man after its separation from the body, nor is it seen in man whilst living in the world, because the eye, the organ of bodily sight, is material, and that which is material sees nothing but what is material; only that which is spiritual can see what is spiritual: when, therefore, the material principle of the eye is veiled, and deprived of its co-operation with the spiritual, spirits become visible in their own form, which is the human form, not only spirits who are in the spiritual world, but also the spirits of men while they are alive in the body.

454. The form of the spirit is human, because man, as to his spirit, was created to be a form of heaven; for all things belonging to heaven and its order are collected into those which appertain to the mind of man; and hence he has the faculty of receiving intelligence and wisdom. Intelligence, wisdom, and heaven, mean the same thing, as may appear from what was shown concerning the light and heat of heaven, n. 126 to 140; concerning the form of heaven, n. 200 to 212; concerning the wisdom of angels, n. 265 to 275; and from the chapter which declares that the universal heaven, viewed collectively, resembles one man, n. 59 to 77. In n. 78 to 86 it is also shown that the human form of heaven is derived from the Divine Humanity of the Lord.

455. A rational man may understand these things because he is able to reason from a chain of causes, and thus from truths in their order; but a man who is not rational will not understand them. For this there are several causes, but the chief reason is, that he is not *willing* to understand them; because they are contrary to the falsities which he has made his truths; and he who on this account is not willing to understand, closes his rational principle against the influx of heaven. Nevertheless, communication may still be opened, if the will ceases to resist; see above, n. 424 That man may understand truths, and become rational,

if he be willing, has been proved to me by much experience. I have frequently seen evil spirits, who had become irrational in the world by denying the Divine Being and the truths of the church, and who had confirmed themselves against those truths, turned by a divine power towards spirits who were in the light of truth; and then they comprehended like angels all the truths which they had before denied, confessed that they were truths, and also avowed that they comprehended them all: but as soon as they relapsed into themselves, and turned to the love of their will, they comprehended nothing, and spoke in opposition to truth. I have also heard infernal spirits say, that they know and perceive that what they do is evil, and that what they think is false; but that they cannot resist the delight of their love, which leads their thoughts to see evil as good, and falsehood as truth. Thus it was demonstrated, that they who are in falsities derived from evil, are capable of understanding truth, and therefore of becoming rational, but that they are not willing; and that they are not willing because they love falsities rather than truths, because falsities agree with their evils. To love and to will are the same thing, for what a man wills, he loves, and what he loves, he wills. Since, therefore, the state of man is such that he is capable of understanding truths if he is willing to understand them, I am permitted to confirm the spiritual truths of heaven and the church by rational considerations, in order that the falsities, which have closed the rational principle of many, may be dispersed by the conclusions of reason, and that their mental eyes may be thus in some measure opened. Such confirmations of spiritual truth are allowed to all who are principled in truths; for who could understand the Word from its literal sense, unless he saw the truths which it contains from an enlightened rational principle? What is the source of so many heresies, but the absence of such a principle, since they are all professedly derived from the same Word?

456. That the spirit of a man, after its separation from the body, is itself a man, and in the form of a man, has been proved to me by the daily experience of many years; for I have seen, heard, and conversed with spirits thousands of times, and have even talked with them on the general disbelief that spirits are men, and have told them that the learned call those foolish who think so. The spirits were grieved at heart that such ignorance should still continue in the world, and especially that it should prevail within the church, and said that this infidelity originates chiefly with the learned, who think of the soul according to their corporeal-sensual apprehensions, and thus conclude that it is mere thought, which, when viewed without any subject in and from which it exists, is like a volatile breath of pure ether, which cannot but be dissipated when the body dies; but since the church, on the authority of the Word, believes in the immortality of the soul, they are compelled to ascribe to it some vital principle, like thought, although they deny it a sensitive principle such as man has, until it is again conjoined to the body. This is the foundation of the prevailing doctrine concerning the resur-

rection, and of the belief that the soul and the body will be again united at the time of the last judgment; and hence, when any one thinks about the soul from this doctrine and hypothesis, he does not conceive it to be a spirit in a human form; and, indeed, scarcely any one at this day understands what a spiritual principle is, and still less that spiritual beings—angels and all spirits—are in the human form. Almost all, therefore, who pass out of this world into the other, are astounded to find themselves alive, and that they are men equally as before; that they can see, hear, and speak; that they enjoy as before the sense of touch, and that there is no discernible difference whatever—see above, n. 74: but when this astonishment ceases, they wonder that the church should be so entirely ignorant concerning the state of man after death, and thus concerning heaven and hell, although all who ever lived in the world have passed into the other life, and live there as men. They also wonder why this is not plainly revealed to man by visible appearances, because it is an essential part of the faith of the church; but they are told from heaven, that such revelations might be given, since nothing is more easy when it pleases the Lord, but that *they who have confirmed themselves in falsities, would not believe even the evidence of their senses;* and also that such demonstrations of the truth are dangerous to them, because they would first believe, and afterwards deny it, and thus profane the truth itself. *To believe the truth and afterwards to deny it, is profanation;* and they who profane truths are thrust down into the lowest and most grievous of all the hells. This danger is what is meant by the Lord's words, "*He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them,*" John xii. 40; and that they who are in falsities would still persist in unbelief, is meant by these words: "*Abraham said to the rich man in hell, They have Moses and the prophets; let them hear them; but he said, Nay, father Abraham, but if one went unto them from the dead, they will repent; and Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,*" Luke xvi. 29, 30, 31.

457. When the spirit of a man first enters the world of spirits, which takes place a short time after his resuscitation, he retains the countenance and tone of voice which he had in the world, because he is then in the state of his exteriors, and his interiors are not yet disclosed. This is the first state of man after death; but afterwards the countenance is changed, and becomes entirely different, because it assumes the likeness of the ruling affection or love in which the interiors of the mind were in the world, and in which the spirit was in the body; for the face of the spirit of man differs exceedingly from that of his body; the face of the body being derived from his parents, but the face of the spirit is derived from his affection, and is the image of it. After the life of the body, when the exteriors are removed, and the interiors are revealed, the spirit appears with its true countenance: this is the third state of man. I have seen some spirits shortly after their arrival from the world, and knew them by their face and

speech, but I did not know them afterwards when I saw them again. They who were principled in good affections appeared then with beautiful countenances, but the faces of those who were principled in evil affections were deformed; for the spirit of man, viewed in itself, is nothing but his affection, of which the face is the external form. These changes of the countenance take place, because in the other life no one is allowed to put on the semblance of affections which are not properly his own, nor consequently to put on looks which are contrary to his real love. Spirits of every character are therefore all brought into a state in which they speak as they think, and express the inclinations of their will by the countenance and gestures. Hence therefore the faces of all spirits become the forms and images of their affections, and therefore all who knew each other in the world, know each other also in the world of spirits, but not in heaven nor in hell; see above, n. 427.

458. The faces of hypocrites are changed more slowly than those of other spirits, because the practice of simulation induces a habit of composing the interiors so as to imitate good affections; and therefore they appear for a long time not unbeautiful; but since all their simulations are successively put off, and the interiors which are of the mind are disposed according to the form of their affections, they eventually become more deformed than others. Men who talk like angels, but who interiorly acknowledge nature alone, are hypocrites; for they in reality deny a Divine Being, and consequently everything which relates to heaven and the church.

459. It is worthy of note, that the human form of every man after death is beautiful, in proportion as his love of divine truths is interior, and his life according to them is perfect; for the interiors of every one are opened and formed according to that love and life; and therefore the more interior the affection, the more it is conformable to heaven, and the more beautiful is the face. The angels of the inmost heaven are consequently the most beautiful, because they are forms of celestial love; but they who love divine truths more exteriorly, and therefore live less interiorly according to them, are less beautiful, because only their exteriors shine forth from their faces. Interior celestial love does not shine through them, nor therefore the essential form of heaven, but there appears something comparatively obscure in their faces, which is not vivified by the splendour and transparence of interior life. In a word, all perfection increases towards the interiors, and decreases towards the exteriors, and the measure of perfection is the measure of beauty; for the one accompanies the other. I have seen the faces of angels of the third heaven, which were so beautiful, that no painter, with the utmost power of art, could depict even a thousandth part of the brightness of their light and life; but the faces of the angels of the lowest heaven may, in some measure, be adequately depicted.

460. In conclusion, an arcanum hitherto unknown may be mentioned. Every good and truth, which proceeds from the Lord, and makes heaven, is in a human form, not only in the

whole, but in every part of it; and this form affects every one who receives good and truth from the Lord, and makes every one in heaven a human form according to the measure of his reception. Hence it is that heaven is similar to itself in general and in particular, and that the human form is the form of the whole; of every society and of every angel; as was shown in the four chapters, n. 59 to 86; to which may be added, that the human form pervades the minutest particulars of thought, which are derived from celestial love in angels. This arcanum, however, is hard to be understood by man, but it is clearly understood by angels, because they are in the light of heaven.

MEMORY, THOUGHT, AFFECTION, AND EVERY SENSE WHICH MAN HAD IN THE WORLD, REMAIN WITH HIM AFTER DEATH; HE LEAVES NOTHING BEHIND HIM BUT HIS TERRESTRIAL BODY.

461. It has been proved to me by much experience, that when man dies, and thus passes out of the natural world into the spiritual, he takes with him all things which are proper to him as a man, except his terrestrial body; for, when he enters the spiritual world, or the life after death, he is in a body as he was in the natural world, and to all appearance in the same body, since neither touch nor sight can detect any difference; but nevertheless his body is spiritual then, and is thus separated, or purified, from terrestrial things. When spiritual beings touch and see spiritual things, the effect is exactly the same to the sense as when natural beings touch and see natural things; and therefore when man first becomes a spirit, he is not aware of his decease, and believes that he is still in the body which he had when he was in the world. A human spirit also enjoys every sense both external and internal which he enjoyed in the world: he sees as before: he hears and speaks as before: he smells and tastes as before, and, when he is touched, he feels as before: he also longs, desires, wishes, thinks, reflects, is affected, loves, and wills, as before; and he who is delighted with studies, reads and writes as before: in a word, when man passes from one life into the other, or from one world into the other, it is like passing from one place to another; for he carries with him all things which he possessed in himself as a man, so that it cannot be said that death deprives man of anything truly constituent of himself, since death is only the throwing off of the terrestrial body. The natural memory also remains, for spirits retain everything which they had heard, seen, read, learned, and thought in the world, from earliest infancy to the conclusion of life; but since the natural objects which are in the memory cannot be reproduced in the spiritual world, they are quiescent, as is the case with man in this world when he does not think from them: nevertheless they are reproduced when the Lord pleases; but concerning this memory, and its state after death, more will be said shortly. Sensual men cannot believe

that such is the state of man after death, because they do not comprehend it, for the sensual man cannot do otherwise than think naturally, even about spiritual things; whatever therefore is not palpable to his bodily senses, that is, whatever he does not see with his eyes and feel with his hands, he affirms has no existence, as we read of Thomas, in John xx. 25, 27, 29. The character of the sensual man is described above, n. 267, and in the notes there, marked.

462. Nevertheless, the difference between the life of man in the spiritual world, and his life in the natural world, is great, as well with respect to the external senses and their affections, as with respect to the internal senses and their affections; for the senses of the inhabitants of heaven are far more exquisite than they were in the world. They see and hear more exquisitely, and they think more wisely; for they see by the light of heaven, which exceeds, by many degrees, the light of the world [see above, n. 126]; and they hear by a spiritual atmosphere, which is far purer than the atmosphere of the earth [n. 235]. These differences of the external senses are like the difference between a clear sky and a dark mist, or between noon-day light and evening shade; for since the light of heaven is the Divine Truth, it enables angelic vision to perceive and discriminate the minutest objects. The external sight of angels corresponds also to their internal sight or understanding, for the one flows into the other, and they act in unity; and hence the wonderful acuteness of their vision. Their hearing also corresponds to their perception, which is derived both from the understanding and the will; and therefore in the tone of voice and in the words of a speaker they perceive the minutest particulars of his affection and thought; in his tone of voice, the particulars of his affection, and in his words, the particulars of his thought [see above, n. 234 to 245]; but the other senses of angels are not so exquisite as the senses of sight and hearing, because these are conducive to their intelligence and wisdom, but the rest are not so; if therefore they were as exquisite as the senses of sight and hearing, they would take away the light and delight of their wisdom, and introduce the delight of desires resulting from various appetites and from the body, which obscure and debilitate the understanding in proportion as they predominate. This is actually the case with men in the world, for they are dull and stupid as to spiritual truths, in proportion as they indulge in the blandishments of the bodily taste and touch. That the interior senses of the angels of heaven, which belong to their thought and affection, are also more exquisite and perfect than they were in the world, is evident from the chapter concerning the wisdom of the angels of heaven, n. 265 to 275. The state of those who are in hell is also widely different from their state in the world, for in proportion as the external and internal senses of the angels of heaven are excellent and perfect, those of spirits in hell are defective and obscure; but more will be said concerning these hereafter.

462.* That man takes all his memory with him when he quits

* This number is repeated in the original.

the world, has been confirmed by many proofs, some of which are worthy to be mentioned. I will relate a few. Certain spirits denied the crimes and enormities which they had perpetrated in the world; and therefore, lest they should be supposed to be innocent, all their actions were laid open, and recounted in order from their own memory, from their earliest age to the end of life. They consisted chiefly of adulteries and whoredoms. Some who had deceived others by wicked arts, and who had committed robberies and thefts, were explored in the same manner, and all their tricks enumerated in their order, although many of them were known to scarcely any one in the world except themselves. They acknowledged the truth of these things, because they were made manifest as in the light, together with every thought, intention, delight, and fear, which agitated their minds at the time. Others who had accepted bribes, and made gain of judgment, were examined also, and all the actions of their official lives were detailed from their own memory. *Every particular was recalled.* The amount and nature of each bribe, the time when it was offered, their state of mind and intention in accepting it, all rushed to their recollection, and were visibly exhibited to the bystanders. The criminal acts thus revealed amounted to many hundreds. This was done in several cases, and, what is wonderful, even the memorandum-books, in which these spirits had made notes of their actions, were opened and read before them page by page. Others who had violated chastity and enticed virgins to dishonour, were brought to similar judgment, and every particular of their wickedness was detailed from their memory. The very faces of the virgins and women whom they had dishonoured, were exhibited as if they were present, together with the places where they met, their conversation, and the state of their minds. These exposures were sometimes continued for hours together, and succeeded each other like a rapid panorama. There was a certain spirit, who had made light of the evil of backbiting. I heard his backbitings and defamations recounted in their order, and in the very words he had used; and the persons whom he had defamed, and those to whom he had defamed them, were also revealed, as vividly as if they were actually present; yet every particular had been studiously concealed when he lived in the world. Another spirit who had deprived a relation of his inheritance by a fraudulent pretext, was convicted and judged in the same way, and—wonderful to relate!—the letters and papers, which had passed between them, were read in my hearing, and I was told that not a word was omitted. The same person, also, shortly before his death, destroyed his neighbour secretly by poison; and this crime was thus brought to light: The murderer appeared to dig a hole in the ground, out of which a man came forth like one coming out of a grave, and cried out to him, "What hast thou done to me?" Every particular was then revealed; the friendly conversation of the murderer with his victim; how he gave him the cup; the train of thoughts which led to the murder, and the circumstances which took place afterwards. Immediately after these disclosures he was sentenced

to hell. In a word, all evil deeds, wicked actions, robberies, artifices, and deceits, are so clearly exhibited to every evil spirit, from his own memory, that he is self-condemned; nor is there any room for denial, because all the circumstances appear together. The memory of a certain spirit was seen and examined by angels, and I heard what his thoughts had been for a month together day by day, with the utmost exactness, for the actual state of every day was recalled. From these examples it is evident, that man carries all his memory with him into the other world, and that there is nothing, however concealed here, which is not made manifest hereafter in the presence of many; according to the Lord's words: "*There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.*" Luke xii. 2, 3.

463. When a man's actions are discovered to him after death, the angels, whose duty it is to make the inquiry, look into his face, and extend their examination through the whole body, beginning with the fingers of each hand. I was surprised at this, and the reason of it was therefore explained to me. Every particular of man's thought and will are inscribed on the brain, for their beginnings are there. They are also inscribed on the whole body, because all things derived from the thought and will proceed thither from their beginnings, and there terminate as in their ultimate basis. Hence it is that whatever is inscribed on the memory, from the will and its consequent thought, is not only inscribed on the brain, but also on the whole man, and there exists in order according to the order of the parts of the body; and thus I saw that the whole man is such as his will and the thought derived from it; so that a bad man is his own evil, and a good man his own good. The signification of man's *book of life*, spoken of in the Word, is now evident, namely, that all his actions and all his thoughts are inscribed on the whole man, and appear, when called forth from the memory, as though they were read from a book, and as though seen in effigy when the spirit is viewed in the light of heaven. A memorable circumstance concerning the permanence of memory after death, confirmed me in the truth, that not only things in general, but also the most minute particulars which enter the memory, remain, and are never obliterated. I once saw some books with writing in them similar to those in the world, and was informed that they were taken from the memory of their authors, and that not one word contained in the original works was omitted in these copies. Thus the most minute circumstances, even those which man had forgotten in the world, may be called forth from his memory. The reason of this was explained to me. Man has an external memory and an internal memory; an external memory which belongs to his natural man, and an internal memory which belongs to his spiritual man. Everything which man thinks, wills, and speaks, or which he has done, heard, or seen, is inscribed on his internal or spiritual memory; but whatever is

received into the spiritual memory is never blotted out, for it is inscribed at the same time on the spirit itself, and on the members of its body, as was said above; and thus the spirit is formed according to the thoughts and acts of the will. I am aware that these things will appear like paradoxes, and be scarcely believed, but, nevertheless, they are true. Let no man, therefore, suppose, that anything which he has thought secretly, or secretly done, can remain secret after death; but let him be assured, that every act and every thought will be laid open then as in clear day.

464. Although the external or natural memory is in man after death, still the merely natural things in that memory are not reproduced in the other life, but the spiritual things which are joined to them by correspondences. Nevertheless, these spiritual things, when they assume a visible form, appear exactly like the natural things to which they correspond in the natural world; for all things in the heavens are visible to angels, in the same manner as natural objects are visible to men, although, in their essence, they are not natural but spiritual. This distinction was shown above, in the chapter concerning representatives and appearances in heaven, n. 170 to 176. The external or natural memory, so far as regards all ideas which are derived from materiality, time, space, and all other things which are proper to nature, does not serve the spirit for the same use which it had served man in the world; because when man in the world thinks from the external sensual principle, and not at the same time from the internal sensual, or intellectual principle, he thinks naturally and not spiritually; but in the other life, he is a spirit in a spiritual world, and therefore he does not think naturally but spiritually. To think spiritually is to think intellectually or rationally. Hence it is that the external or natural memory, as to all material ideas, is quiescent after death, and that nothing which man imbibed in the world by means of material things is any longer active, except what he has made rational by reflective application to use. The external memory is quiescent as to everything material, because material ideas cannot be reproduced in the spiritual world; for spirits and angels speak from their affections and the thoughts which spontaneously flow from them; and are therefore incapable of uttering anything which does not agree with their affections and thoughts. (This was shown above when treating of the speech of angels with each other, and also of their speech with man, n. 234 to 257.) Hence it is, that in proportion as man becomes rational in the world by means of languages and sciences, he is rational after death, and not in proportion to his mere learning or scientific knowledge. I have conversed with many who were called learned in the world, because they were acquainted with the ancient languages, as the Hebrew, Greek, and Latin, but who had not cultivated their rational faculty by the books which are written in those languages. Some of them were as simple as those who had known no language but their own; and some appeared absolutely stupid, but still they retained a conceited persuasion of their superior

wisdom. I have conversed with some who imagined, when they were in the world, that man is wise in proportion to the extent of his memory, and who therefore crammed their memories with a multitude of things. They also conversed almost solely from the memory, consequently from others and not from themselves, for they did not apply the stores of memory to perfect their rational faculty. Some of them therefore were stupid; others were mere idiots, totally incapable of comprehending any truth, so as to see whether it is a truth or not, while they seized with avidity all falsities which the self-styled learned maintained to be truths; for of themselves they were not able to discern the truth or falsehood of any proposition, and, consequently, they could understand nothing rationally which they heard from others. I have also conversed with some who had written much in the world on scientific subjects of every kind, and who had thus acquired an extensive reputation for learning. Some of them, indeed, were able to reason about truths and to debate whether they were truths or not; and others, when they turned to those who were in the light of truth, could understand that they were truths; but still they were not willing to understand them, and therefore they denied them again when they returned to their own falsities, and consequently to themselves. Some were as ignorant as the unlearned vulgar, and thus they differed one from another according to the degree in which they had cultivated their rational faculty by the scientific works which they had written or copied; but they who had thought from scientific acquirements against the truths of the church, and had thence confirmed themselves in falsities, did not cultivate their *rational faculty*, but only *the faculty of reasoning*. This, indeed, the world calls rationality, but it has no connection with rationality; for it is the mere talent of making anything appear true which a man pleases. Such men, therefore, from preconceived principles, and from fallacies, see falsities as truths, and are not able to discern truth itself; nor can they be induced to acknowledge truths, because truths cannot be seen from falsities, but falsities may be seen from truths. The rational principle of man is like a garden, a flower-bed, or a fallow field: the memory is the ground; scientific truths and knowledge are the seeds with which it is sown; but as there is no natural germination without the light and heat of the sun, so also there is no spiritual germination without the light and heat of heaven. The light of heaven is Divine Truth, and the heat of heaven is Divine Love; and true rationality is derived from them alone. The angels grieve exceedingly that so many of the learned ascribe all things to *nature*, and thus close the interiors of their minds, so that they can see nothing of truth from the light of truth, which is the light of heaven. In the other life, therefore, they are deprived of the faculty of reasoning, lest they should disseminate falsities amongst the simple good by their reasonings, and thus seduce them. They are also banished into desert places.

465. A certain spirit was indignant because he could not remember many things with which he was acquainted in the life

of the body, and grieved over a pleasure, once so great, which he had now lost; but he was told that he had lost nothing; that he still knew everything which he ever knew, but that in the world which he now inhabited no one is allowed to recal such things; that it was sufficient that he could think and speak much better and more perfectly than before, without immersing his rational faculty, as he used to do, in gross, obscure, material, and corporeal things, which are of no use in the kingdom he had now entered; that he now possessed everything which could promote the uses of eternal life, and that thus he might become blessed and happy, but not otherwise; that therefore it was a proof of ignorance to believe that in the kingdom in which he now was, intelligence perishes with the removal and quiescence of material things in the memory, when the truth is, that in proportion as the mind is withdrawn from the sensual things of the external man, or the body, it is elevated to spiritual and celestial things.

466. The distinctive quality of the two memories is sometimes visibly represented in the other life by forms peculiar to that state of being; for many things there appear vividly before the sight which man can contemplate only in thought. The exterior memory appears like hard flesh, and the interior memory like a medullary substance, similar to that in the human brain; and the character of individual spirits is known by certain modifications of these appearances. With those who cultivate the memory only during their life in the body, and thus neglect to improve the rational faculty, the callosity appears hard, and streaked within as with tendons. With those who have filled the memory with falsities, it appears hairy and rough, from the disordered mass of things which it contains. With those who have cultivated the memory for the sake of self-love and the love of the world, its fibres appear glued together and ossified. With those who were desirous to penetrate into divine mysteries by means of scientific acquirements, and especially by what is called philosophy, and who would not believe spiritual truths unless they were demonstrated by science, the memory appears dark; and the darkness is such as to absorb the rays of light, and turn them into darkness. With the deceitful and hypocritical, it appears bony and hard like ebony, which reflects the rays of light; but with those who possessed the goodness arising from love and the truths founded upon faith, there is no such callosity, because their interior memory transmits the rays of light into the exterior, and the objects or ideas of the exterior memory are the terminations, bases, and delightful receptacles of that light; for the exterior memory is the ultimate or basis of order, in which things spiritual and celestial softly terminate and dwell, when goods and truths are there.

467. Men who are in love to the Lord, and in charity towards their neighbour, have angelic intelligence and wisdom within them even while they are living in the world; but they are stored up in the inmost principles of their interior memory, and cannot appear even to themselves until they put off corporeal things. The natural memory is then laid asleep, and they awake into

the interior memory, and successively afterwards into angelic memory itself.

468. How the rational principle may be cultivated, shall now be shown in a few words. Genuine rationality consists of truths, and not of falsities; for that which consists of falsities is not rationality. Truths are of three kinds: civil, moral, and spiritual. Civil truths relate to matters of law, and such as concern the forms of government in states; and in general, to justice and equity. Moral truths relate to the conduct of life in regard to society and its engagements. They refer therefore to sincerity and uprightness in general, and specifically to virtues of every kind; but spiritual truths relate to those things which belong to heaven and the church, and therefore in general to the goodness which arises from love and the truth which is founded on faith. There are three degrees of life in every man—see above, n. 267. The rational principle is opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths; but it is to be observed that the rational principle is not formed and opened by the mere knowledge of those truths, but by a life in accordance with them, that is, by the love of them from spiritual affection; and to love them with spiritual affection is to love what is just and equitable because it is just and equitable; what is sincere and upright because it is sincere and upright; and what is good and true because it is good and true. To live according to civil, moral, and spiritual truths, and to love them from corporeal affection, is to love them for the sake of self; for the sake of reputation, honour, or gain; and therefore in proportion as man loves them from corporeal affection, he is not rational, because he does not really love them, but himself, and they are only as servants compelled to serve a master; but when truths are servants, they do not enter into man, and open any degree of his life, even the first, but they reside in the memory only, as mere scientific acquirements under a material form, and there conjoin themselves with the love of self, which is corporeal love. The manner in which man becomes rational is now evident, namely, that he becomes rational to the third degree by the spiritual love of the good and the true, which belong to heaven and the church; to the second degree by the love of sincerity and uprightness; and to the first degree by the love of justice and equity. The two latter loves also become spiritual in the truly rational man, because the spiritual love of goodness and truth flows into them, conjoins itself to them, and forms them into a likeness of itself.

469. Spirits and angels have memory as well as men: for whatever they hear, see, think, will, and do, remains with them, and is the means by which their rational principle is gradually perfected throughout eternity. Hence it is that spirits and angels advance in intelligence and wisdom like men by means of the knowledge of truth and goodness. That spirits and angels have memory, has been proved to me by abundant experience; for I have heard them, when conversing with other spirits, speak from their remembrance of many things which they had thought

and done, both in public and in private; and I have seen also that they who were principled in any truth from simple goodness, were imbued with knowledge, and through it with intelligence, and that afterwards they were taken up into heaven. It must be observed, however, that none are imbued with knowledge, and through it with intelligence, except in proportion to the affection of goodness and truth which they entertained in the world; for the affection of every spirit and angel remains the same, both in quality and intensity, as it was in the world, although it is afterwards perfected by impletion, or filling up, throughout all eternity. Nothing exists which is not capable of being filled up to eternity; for everything may be infinitely varied, enriched, multiplied and fructified, and no end can be assigned to any good thing, because it springs from the Infinite. That spirits and angels become continually more perfect in intelligence and wisdom by the knowledge of truth and goodness, may be seen in the chapters on the wisdom of the angels of heaven, n. 265 to 275; on those in heaven who belonged to the nations or people out of the church, n. 318 to 328; and on infants in heaven, n. 329 to 345; and that this extends to the degree of the affection of goodness and truth in which they were in the world, but not beyond it, n. 349.

THE CHARACTER OF MAN AFTER DEATH IS DETERMINED BY HIS LIFE IN THE WORLD.

470. It is known to all Christians from the Word that every one's life remains with him after death; for it is there declared, in many passages, that man will be judged and rewarded according to his deeds and works; and every one whose thoughts are prompted by a love of goodness and truth, necessarily believes that he who has lived well will go to heaven, and that he who has lived wickedly will go to hell; but they who are in evil are not willing to believe that their state after death will be according to their life in the world; for they think, especially in sickness, that heaven is opened to every one from pure mercy, no matter what may have been the quality of his life; and that admission is granted according to faith, which they separate from life.

471. That man will be judged and rewarded according to his deeds and works, is declared in many passages of the Word, as in the following: "*The Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works,*" Matt. xvi. 27. "*Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them,*" Rev. xiv. 13. "*I will give unto every one of you according to your works,*" Rev. ii. 23. "*I saw the dead, small and great, stand before God; and the books were opened; and the dead were judged out of those things which were written*

in the books, according to their works. The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works," Rev. xx. 12, 13. "*Behold I come quickly; and my reward is with me, to give every man according as his work shall be,*" Rev. xxii. 12. "*Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man; but every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man,*" Matt. vii. 24, 26. "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied by thy name, and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity,*" Matt. vii. 22, 23. "*Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but He shall say, I tell you, I know you not, ye workers of iniquity,*" Luke xiii. 26, 27. "*I will recompense them according to their deeds, and according to the works of their own hands,*" Jer. xxv. 14. "*Jehovah, whose eyes are open on all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings,*" Jer. xxxii. 19. "*I will punish them for their ways, and reward them for their doings,*" Hosea iv. 9. "*Jehovah dealeth with us according to our ways, and according to our doings,*" Zec. i. 6. Wherever the Lord prophesies concerning the last judgment, *He mentions nothing but works*, declaring that they who have done good works shall enter into eternal life, and that they who have done evil works shall enter into damnation; see Matt. xxv. 32 to 46, and many other passages which treat of the salvation and condemnation of man. It is evident that works and deeds are the outward life of man, and that the quality of his inward life is manifest in them.

472. By the deeds and works according to which man shall be judged, are not meant deeds and works as they appear in outward form only, but also as they are internally and really; for every one knows that every deed and work proceeds from man's will and thought. If it were otherwise, they would be mere motions, like those of an automaton or image; and therefore a deed or work, viewed in itself, is nothing but an effect, which derives its soul and life so perfectly from the will and thought, that it is will and thought in effect, or will and thought in external form. Hence it follows, that such as the will and thought are which produce a deed or work, such also is that deed or work. If the thought and will be good, the deeds and works are good; but if the thought and will be evil, the deeds and works are evil, although outwardly they may appear the same. A thousand men may act so much alike, that there may be no distinguishable difference amongst them, and yet the actions of every one may be essentially different, because they proceed from dissimilar motives. For example, in the case of acting sincerely and justly with our neighbour, one man may act sincerely and justly in order that he may appear to be sincere and just for the sake of himself and his own credit; another for the sake of the world

and or gain; a third for the sake of reward and merit; a fourth for the sake of friendship; a fifth through fear of the law, or of the loss of reputation and employment; a sixth to draw over another to his own side, although he is in the wrong; a seventh to deceive; and others from other motives. The actions of all these may appear good, because it is good to act sincerely and justly towards our neighbour, but still they are evil, because they are not done for the sake of sincerity and justice, or from the love of sincerity and justice, but for the sake of self and the world. These latter are the objects which are really loved, and outward sincerity and justice are subservient to them, as servants to a master who despises and casts them off when they no longer serve him. The sincere and just conduct of those who act from the love of sincerity and justice appears outwardly the same. Of these some act from a love of truth derived from faith, or in other words obedience, because it is so commanded in the Word; some from a love of goodness prompted by faith, or in other words conscience, because it is dictated by religious principle; some from the goodness derived from charity towards their neighbour, because his good ought to be consulted; and some from the goodness prompted by love to the Lord, because good ought to be done for its own sake, and therefore also sincerity and justice. They love sincerity and justice because they proceed from the Lord, and because the Divine principle which proceeds from the Lord is in them, and therefore because, in their very essence, they are divine. The deeds or works which are done from these motives are inwardly good, and therefore also they are outwardly good; for, as was said above, deeds or works derive their quality from the thought and will, and are only inanimate motions without them. From these considerations it is manifest what is meant by deeds and works in the Word.

473. Since deeds and works proceed from the will and thought, therefore also they proceed from the love and faith, and consequently they are of the same quality as the love and faith; for love and will mean the same thing, and also faith and deliberate thought; because what a man loves he wills, and what he believes he thinks. If a man loves what he believes, he also wills it, and, as far as he is able, he does it. Every one may know that love and faith are in man's will and thought and not out of them, because the will is kindled by love, and the thought is enlightened by the truths of faith; and therefore none are enlightened but those who are enabled to think wisely, and according to the means of their illumination they think truths and will truths, or—what is the same thing—they believe them and love them.

474. The will constitutes the man, and thought is only constituent of man in so far as it proceeds from the will: deeds and works proceed from both. It amounts to the same thing whether we say that love constitutes the man, or that faith is constituent of man only so far as it proceeds from love, or that deeds and works proceed from both; and hence it follows, that the will or love is the real man, for whatever proceeds from anything is

subordinate to that which it proceeds from. To PROCEED is *to be produced and embodied in a form which may be perceived and comprehended.* Hence it is evident that faith separate from love is not faith, but mere science devoid of spiritual life; that a deed or work without love is not a deed or work of life, but a deed or work of death; and that it derives the appearance of life from the love of evil and from faith in the false. This appearance of life is what is called *spiritual death.*

475. The whole man is exhibited in his deeds or works. Will and thought, or love and faith, which are his interiors, are not complete until they exist in deeds or works, which are his exteriors; for deeds and works are the ultimates in which love and faith terminate, and without which they are vague principles, which have no real existence, and therefore form no part of the man. To think and to will without action, when action is possible, is to be like a flame shut up in a close vessel, which dies away; or like seed cast upon sand, which does not germinate, but perishes: whereas to think and to will, and thence to act, is to be like a flame in the open air, which diffuses heat and light all around; or like seed sown in the ground, which springs up into a tree or flower, and thus attains the perfection of its existence. Every one may know that to will and not to act, when action is possible, is in reality not to will; and that to love and not to do good, when it is possible, is in reality not to love; for will which stops short of action, and love which does no good, are mere phantasies of thought which vanish and are dissipated. Love and will are the very soul of every deed and work, and they form to themselves a body in sincere and just action; nor has the spiritual body, or the body of man's spirit, any other origin; for it is formed from those things only which man does from his love or will: see above, n. 463. In a word, all things belonging to man and man's spirit exist in his deeds or works.

476. It is thus clearly evident that the life which remains with man after death is his love and the faith from it derived; not love and faith in mere potentiality, but love and faith realised in action Deeds or works, therefore, constitute man's spiritual life, because they contain within them all things of man's love and faith.

477. The ruling love remains with man after death, and is unchanged throughout eternity. Every man is influenced by many loves, but still they all have reference to his ruling love, and make one with it, or are component parts of it. All things belonging to the will which agree with the ruling love are called loves, because they are loved; and these loves are both inward and outward, for some of them are immediately joined to the ruling love, and some mediately; some are nearer to it and some are more remote, but all are in some manner its servants. Viewed collectively, they constitute, as it were, a kingdom; for, although man is entirely ignorant of it, their arrangement within him resembles the subordination which exists in a kingdom; and something of this is manifested to him in the other life, because the extension of his thought and affection depends upon the arrange-

ment of his affections: they extend into heavenly societies if his ruling love consist of heavenly loves, and into infernal societies if his ruling love consist of infernal loves. All the thoughts and affections of spirits and angels extend into the societies around them, as may be seen in the chapter concerning the wisdom of the angels of heaven; and also in that on the form of heaven according to which angelic associations and communications subsist.

478. The truths which have been hitherto advanced affect only the thought of the rational man; but in order that they may be apprehended even by the senses, I will relate some facts from experience to illustrate and confirm them. FIRST, it shall be shown that man, after death, is his own love or his own will. SECONDLY, that he remains to eternity of the same quality as his will or ruling love. THIRDLY, that the man who is in celestial and spiritual love goes to heaven, and that he who is in corporeal and worldly love, without celestial and spiritual love, goes to hell. FOURTHLY, that faith does not remain with man, unless it springs from heavenly love; and, FIFTHLY, that love in act, which is the very life of man, remains.

479. *That man after death is his own love or his own will*, has been testified to me by abundant experience. The universal heaven is distinguished into societies according to the different degrees and shades of the love of good, and every spirit who is elevated into heaven, and becomes an angel, is conveyed to that society which is distinguished by his ruling love. On his arrival there, he feels at home, and as if he were in the house where he was born: he perceives this, and enters into association with his like. When he leaves that society, and goes to another place, he feels a kind of inward resistance, attended with a desire to return to those who are like him, and thus to his ruling love; and hence it is that the angels of heaven are arranged in distinct societies; and thus also the inhabitants of hell are associated according to the loves which are opposite to heavenly loves. That heaven and hell consist of innumerable societies, and that they are all distinct according to differences of love, may be seen above, n. 41 to 50, and n. 200 to 212. It is also evident, that man after death is his own love, because those things are removed, and as it were taken away from him then, which do not agree with his ruling love. If he is a good spirit, all things which are discordant or which disagree with his goodness are removed, and as it were taken away, and he is thus let into his own love; and if he is evil, a similar process is effected, but with this difference, that truths are taken away from the evil, and falses are taken away from the good, until at length each becomes his own love. This takes place when the spirit is brought into his third state, which will be treated of in a subsequent chapter. He then turns his face constantly to his own love, which he has continually before his eyes, in whatever direction he may turn himself; see above, n. 123, 124. All spirits may be led at pleasure, provided only that they be kept in their ruling love; for they are unable to resist the attraction, even though they are perfectly aware that they

are led by it, and determine to resist. The experiment has been frequently made whether spirits can act in any degree contrary to their ruling love, but they have tried in vain. Their love is like a chain or rope, with which they are, as it were, tied round; by which they may be drawn, and from which they cannot extricate themselves; and the case is similar with men in the world; for their ruling love leads them, and by means of that love they are led by other men. But when they become spirits, the government of their ruling love is more perfect, because then it is not allowable to assume the appearance of any other love, and feign a character not properly their own. That the spirit of man is his ruling love, is manifest in all social intercourse in the other life; for so far as any one acts or speaks in agreement with the love of another, he appears to be wholly present with him, and his countenance is expanded, cheerful, and lively; but so far as any one acts or speaks in opposition to the love of another, his countenance begins to change, to become obscure, and to fade from the sight, until at length he entirely disappears. I have often wondered at this, because nothing of the kind can take place in the world; but I was told that the case is similar even in this world with the *spirit* in man, which, when it averts itself from another, is no longer visible to him. That a spirit is really his own ruling love, was also proved to me by the circumstance that every spirit seizes and appropriates to himself everything which agrees with his love, and rejects and separates from himself all things which do not agree with it; for the ruling love is like the spongy and porous wood of a tree, which imbibes such fluids as promote its growth, and rejects all others. It is also like animals of every kind, which know their proper food, and seek after that which agrees with their nature, while they avoid all things which disagree with them; for every love desires to be nourished by what is in harmony with itself, evil love by falsities, and good love by truths. I have sometimes observed that simple good spirits wished to instruct the evil in truths and goods, but that they fled away far from the instruction, and when they came to their associates, they seized with avidity on the falsities which were in agreement with their love. I have also observed that when good spirits converse with each other concerning truths, they are heard with pleasure by the good, but that the evil pay no attention to them, and seem not to hear.

In the world of spirits there are many ways, some of which lead to heaven, and some to hell, and each conducts to some society. Good spirits enter none but those which lead to heaven, and specifically those only which lead to societies distinguished by their peculiar love; nor do they see any other; but evil spirits enter no ways but those which lead to hell, and specifically those only which lead to societies distinguished by their peculiar love, nor do they see any other; or, if they do see them, they are unwilling to walk in them. Such ways in the spiritual world are real appearances, which correspond to truths or to falsities, and hence *ways*, in the Word, signify truths or falsities. Experience therefore confirms the dictate of reason, that every man after

death is his own love, and his own will. We say, "his own will," because the will of every one is his love.

480. *That man after death remains to eternity of the same quality as his will or ruling love,* has also been proved to me by abundant experience. I have been permitted to converse with spirits who lived two thousand years ago, and whose lives are described in history, and I found that they still retained their distinctive character, and were exactly such as they had been described; for the quality of their love from and according to which their lives were formed remained the same. I have also conversed with some who lived seventeen hundred years ago, and whose lives are known from history; with others who lived four hundred years ago; with others who lived three hundred years ago, and with others who lived more recently; and I have invariably found that the affection which distinguished them in the world still prevailed among them all. The only difference was, that the delights of their love were turned into things which correspond to them. The angels say, that the life of the ruling love remains unchanged to eternity, because every one is his own love, and therefore to change the ruling love of a spirit would be to deprive him of his life, or to annihilate him. They explain the reason of this, namely, that man after death is no longer capable of being reformed by instruction, as he is in the world, because the ultimate basis or receptacle, which consists of natural knowledge and affection, is then quiescent, and cannot be opened, because it is not spiritual: see above, n. 464; that the interiors which belong to the rational and natural minds rest upon that basis, like a house upon its foundation; and that hence man remains to eternity such as the life of his love had been in the world. The angels wonder exceedingly that man is not aware that every one is of the same quality as his ruling love; and are surprised that many should believe they may be saved by immediate mercy, and by faith alone, without any regard to the quality of their lives. They wonder also that these men do not know that Divine mercy operates by mediums, and consists in being led by the Lord both in the world and afterwards to eternity; and that they who do not live in evil are led by His mercy. They are surprised too that man does not know that faith is the affection of truth proceeding from heavenly love which is from the Lord.

481. *That the man who is in celestial and spiritual love goes to heaven, and he who is in corporeal and worldly love, without celestial and spiritual love, goes to hell,* has been demonstrated to me by all whom I have seen taken up into heaven, or cast into hell; for they who were taken up into heaven were in the life of celestial and spiritual love, but they who were cast into hell were in the life of corporeal and worldly love. Celestial love consists in loving goodness, sincerity, and justice, for their own sake, and in doing goodness and justice from that love. Hence is derived the life of goodness, sincerity, and justice, which is celestial life. They who love goodness, sincerity, and justice, for their own sake, and live according to them, love the Lord above all things; because goodness, sincerity, and justice are from Him. For the same

reason they also love their neighbour, because goodness, sincerity, and justice are in reality the neighbour whom we are commanded to love; but corporeal love consists in loving goodness, sincerity, and justice, not for their own sake, but for the sake of self, because they are loved only as means to secure reputation, honour, and gain. In such love there is no regard for the Lord and the neighbour, but for self and the world alone; and therefore they take delight in fraud, and fraud renders their good evil, their sincerity insincere, and their justice unjust; because evil, insincerity, and injustice, are the true objects of their love. Since, therefore, the quality of man's love determines the quality of his life, all spirits are examined immediately on their entrance into the spiritual world after death, and when their quality is ascertained, they are brought into connection with those who are in similar love: they who are in heavenly love are connected with those who are like them in heaven, and they who are in corporeal love with those who are like them in hell. When they have passed through their first and second states, the two classes are so entirely separated, that they neither know nor see each other any more; for every one becomes his own love, not only as to his interiors, which are of the mind, but also as to his exteriors, which are his face, his body, and his speech; and thus every one becomes a visible image of his own love. They who are corporeal loves in form, appear dull, obscure, black, and ugly;* but they who are heavenly loves in form, appear cheerful, bright, fair, and beautiful. Their minds and thoughts are equally dissimilar; for they who are forms of heavenly loves are intelligent and wise; but they who are forms of corporeal loves are stupid and idiotic. When their thoughts and affections are looked into, the interiors of those who are in heavenly love appear like light, in some cases like flaming light, and their exteriors appear of various beautiful colours like rainbows; but the interiors of those who are in corporeal love appear black, because they are closed, and in some cases they have a dusky fiery appearance. Such spirits are inwardly malignant and deceitful; and their exteriors appear of hideous and melancholy colours. The interiors and exteriors, which belong to the rational and natural mind, are visible in the spiritual world, whenever the Lord pleases. They who are in corporeal love can see nothing in the light of heaven, because it is thick darkness to them; but the light of hell, which is like that of burning charcoal, appears to them as clear light. Their interior sight also is darkened in the light of heaven, so that they become insane; and therefore they shun that light, and hide themselves in dens and caverns, at a depth proportioned to their falsities, which are derived from evils. On the other hand, they who are in heavenly love see all things more clearly in proportion as they enter more inwardly or more eminently into the light of heaven; and in the same proportion also everything which they see appears to be more beautiful, and every truth is

* It may be necessary to remind the reader that all these descriptions of the wicked portray them as they appear to the good. To themselves they appear otherwise.—EDITOR.

perceived more intelligently and more wisely. They who are in corporeal love cannot live in the heat of heaven, for the heat of heaven is heavenly love; but the heat of hell is congenial to them, because that heat is the love of exercising cruelty towards all who do not favour them; and the delights arising from that love are contempt of others, enmity, hatred, and revenge. These delights are the zest of their life. To do good to others from goodness, and for the sake of good, is utterly unknown to them; but they are skilled in doing good from evil motives, and for the sake of evil. Such spirits cannot breathe in heaven, for when any evil spirit is taken thither, he pants for breath like a man in the agonies of death; but they who are in heavenly love breathe more freely, and live more fully, in proportion as they enter more inwardly into heaven. Hence it is evident that celestial and spiritual love is heaven in man, because all things belonging to heaven are inscribed on that love; and also that corporeal and worldly love, destitute of what is celestial and spiritual, are hell in man, because all things belonging to hell are inscribed on those loves. It follows that he who is in celestial and spiritual love goes to heaven, and that he who is in corporeal and worldly love, devoid of that which is celestial and spiritual, goes to hell.

482. *That faith does not remain with man, unless it springs from heavenly love*, has been made manifest to me by so much experience, that all the particulars would fill a volume. This I can testify, that there neither is nor can be any faith with those who are in corporeal and worldly love without celestial and spiritual love; and that their faith is mere science, or a vague persuasion that a thing is true, because it serves their love. Many who supposed that they had faith, have been brought to those who really have faith, and when communication with them was opened, they perceived that their faith was no faith. They also confessed afterwards, that mere belief in the truth, and in the Word, is not faith; but that to love truth from heavenly love, and to will and do it from inward affection, is faith. It was also shown that their persuasion, which they called faith, was like the light of winter, in which there is no heat; and when, therefore, all things on the earth lie torpid, locked up in frost, or buried in snow. As soon as the rays of the light of heaven fall upon the light of this persuasive faith, it is not only extinguished, but is turned into thick darkness, in which no one can see himself. The interiors also are darkened, so that such spirits understand nothing, and at length become insane from falsities. All the truths which they had learned from the Word and from the doctrine of the church, and had called the truths of their faith, are taken away from them, and in their place they are imbued with every false principle which is in agreement with the evil of their life; for all are let into their own loves, and into the falsities which agree with those loves, and therefore they hate and reject truths, because they are repugnant to the falsities arising from their evil passions. I testify from all my experience concerning heaven and hell that all who have believed the doctrine of sal-

vation by faith alone, and have led evil lives,* are in hell. I have seen many thousands of them cast down thither; concerning whom see the treatise ON THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON.

483. *That love in act, which is the very life of man, remains after death,* is a conclusion which necessarily follows from the experimental evidence just adduced, and also from what has been said concerning deeds and works. *Love in act* is *work* and *deed.*

484. All works and deeds are the component parts of moral and civil life, and are therefore classified with reference to sincerity and uprightness, justice and equity. Sincerity and uprightness relate to moral life; justice and equity to civil life; and the love from which they are practised is either heavenly or infernal. The works and deeds of moral and civil life are heavenly, if they are done from heavenly love; because whatever is done from heavenly love is done from the Lord, and whatever is done from the Lord is good; but the deeds and works of moral and civil life are infernal, if they are done from infernal love; for whatever is done from this love, which is the love of self and the world, is done from man himself, and whatever is done from man himself is, in itself, evil; because man, viewed in himself, or as to his *proprium, is nothing but evil.*

THE DELIGHTS OF EVERY ONE'S LIFE ARE TURNED AFTER DEATH INTO DELIGHTS WHICH CORRESPOND TO THEM.

485. THE ruling affection or predominant love remains with every one to eternity, as was shown in the preceding chapter; but it remains now to be shown, that the delights of that affection or love are turned into correspondent delights. Correspondent delights are spiritual delights which correspond to natural delights; and that these are turned into spiritual delights in the other world, is evident, because so long as man is in the natural world he is in a terrestrial body, but when he enters the spiritual world, he puts on a spiritual body. It may be seen above, n. 73 to 77, and n. 453 to 460, that angels are in a perfect human form; that men retain the same form after death, and that the bodies with which they are then clothed are spiritual; and the nature of the correspondence which subsists between natural things and things spiritual was explained in n. 87 to 115.

486. All the delights of which man is sensible spring from his ruling love, for nothing is delightful to man which he does not love. That which he loves most is therefore supremely delightful; for it amounts to the same thing whether we speak of the ruling love, or of that which is loved above all things. Delights

* Here the distinction is carefully drawn between errors of the intellect—produced by defective education—and a depraved heart—the latter alone being the cause of condemnation.—EDITOR.

are various, for there are, in general terms, as many delights as there are ruling loves, and therefore as many as there are men, spirits, and angels; for the ruling love of one is never in all respects like that of another, and hence it is that no two faces are exactly alike; because the face is an image of the mind, and becomes, in the spiritual world, an image of the ruling love. The specific delights of every individual are also infinitely various, nor is a single delight of any one exactly the same as another, whether we regard those which succeed one another, or those which are simultaneous. Nevertheless, all the specific delights of every one refer to his own love, which is his ruling love, for they compose it, and thus make one with it; and in the same manner all delights in general have reference to one universally ruling love. In heaven they have reference to the love of the Lord, and in hell to the love of self.

487. The nature and quality of the spiritual delights into which natural delights are turned after death, cannot be understood except from the science of correspondences. This science teaches, in general, that nothing natural can exist without some spiritual correspondent, and it also teaches the specific nature and quality of that which corresponds. By this science, therefore, a man may know his own state after death, if he knows his own love, and understands its relation to that universally ruling love just spoken of, to which all loves have reference; but those who are in the love of self cannot know their ruling love, because they love whatever is their own. They, therefore, call their evils goods, and the falsities which favour them, and by which they confirm their evils, they call truths. Nevertheless, if they are willing, they may know their true quality from others who are wise, because such men see what they themselves do not see; but they cannot know it if they are so intoxicated with the love of self as to reject all teaching. They who are in heavenly love receive instruction, and see the evils into which they were born, when they are betrayed into them; for they discern them by virtue of truths which make evils manifest. Every one is capable of seeing evil and its falsities by virtue of the truth derived from goodness; but no one who is in evil can see the good and the true, because the falsities of evil are darkness, and correspond to darkness. They who are in falsities derived from evil are therefore like blind men, who cannot see even in the light. They also shun truths as birds of night shun the day, for truths derived from goodness are light, and likewise correspond to light: see above, n. 126 to 134; wherefore they who are in truths derived from goodness are *seers* and *men whose eyes are open* to discern the things both of darkness and of light. These truths also have been confirmed by experience. The angels in heaven see and perceive the evils and falsities which sometimes arise in themselves, and also the evils and falsities which prevail in the spirits in the world of spirits who are connected with the hells; but those spirits themselves are unable to see their own evils and falsities. They cannot conceive what the good of heavenly love is, what conscience is, what sincerity and justice are, except they

are practised for some selfish end, and what it is to be led by the Lord: they affirm, indeed, that there are no such things, and therefore that they are of no value. These observations are made to induce men to examine themselves, and learn from their delights the quality of their love, that they may *foreknow* the state of their own life after death, in proportion as they understand the science of correspondences.

488. In what manner the delights of every one's life are turned after death into delights which correspond to them, may indeed be known from the science of correspondences; but as the existence of that science is not yet generally known, I will illustrate the subject by examples from experience. All those who are in evil, and have confirmed themselves in falsities against the truths of the church, and especially those who have rejected the Word, shun the light of heaven, and plunge into places under ground, which appear, from without, to be very dark, and into clefts of rocks where they hide themselves. All this results from correspondence. They love falsities and hate truths, and therefore they seek such retreats; for subterranean caverns and clefts of rocks, and also darkness itself, correspond to falsities, and light corresponds to truths. Hence it is delightful to them to inhabit such places, and undelightful to them to dwell in the open fields. Others who take delight in clandestine and insidious purposes, and in the secret contrivance of deceitful machinations, conduct themselves in a similar manner, for they also inhabit subterranean vaults, and chambers so dark that they cannot even see one another, and there they whisper in each other's ears in corners; for such are the correspondents into which the delight of their love is changed. Again, they who study the sciences with no other end than to acquire the reputation of learning, and who do not cultivate the rational principle by means of them, but take a vain delight in the stores of mere memory, love sandy places, and prefer them to fields and gardens, because sandy places correspond to such studies. They who are learned in the doctrinals of their own church and of others, but who do not apply them to life, choose rocky places, and dwell there among heaps of stones, shunning cultivated regions, because they dislike them. They who ascribe all things to nature, and also they who ascribe all things to their own prudence, and who by various arts obtain honours and wealth, apply themselves in the other life to the study of magical arts, which are abuses of Divine Order, and find in them the highest delight of their life. They who apply divine truths to promote their own loves, and thus falsify them, love urinous places and scents, because they correspond to the delights of such love. They who are sordidly avaricious dwell in cellars, and love the filth of swine, and such nidorous exhalations as proceed from undigested substances in the stomach. They who pass their lives in mere pleasure, living delicately, and indulging in the pleasures of the table, so as to account them the highest good of life, love and delight in dunghills and privies in the other life, because mere pleasures are spiritual filth. Such spirits shun places which are clean and free from filth, because

they are undelightful to them. They who take delight in adulteries, dwell in the other world in mean and squalid brothels, which they love, while they shun chaste houses, and faint away if they happen to come near them. Nothing is more delightful to them than to break the bonds of marriage. The revengeful, who have contracted a savage and cruel nature from their lust of vengeance, love to dwell amongst graves and dead bodies; and so in other instances.

489. On the other hand, the delights of the life of those who live in the world in heavenly love are turned into corresponding objects, like those in the heavens which derive their existence from the sun of heaven, and from the light of that sun; but the objects which that light presents to view contain within them things divine, which affect the interiors of angelic minds, and at the same time their exteriors which belong to the body: and since divine light, which is the Divine Truth proceeding from the Lord, flows into minds which are opened by heavenly love, therefore it causes the visible presence of such objects as correspond to the delights of their love.—The visible objects which exist in the heavens correspond to the interiors of the angels, or to those things which belong to their faith and love, and thence to their intelligence and wisdom, as was shown in the chapter on Representatives and Appearances in Heaven, n. 170 to 176; and in that on the Wisdom of the Angels of Heaven, n. 265 to 275. Since we have undertaken to confirm this matter by evidence from experience, in order to illustrate the truths already deduced from the causes of things, I will adduce some particulars concerning the heavenly delights into which natural delights are changed in those who live in the world under the influence of heavenly love. They who love the divine truths and the Word, from inward affection, or from the affection of truth itself, dwell in the other life in light, in elevated places, which appear like mountains, bright with the continual glory of heaven; nor have they any idea of darkness like that of night in the world. The climate in which they live is spring-like; while fields and vineyards adorn the prospect, and harvests wave before them. Everything in their houses is refulgent as if made of precious stones, and when they look through the windows, it is like looking through pure crystal. These are the delightful objects of their sight, but the same things are inwardly delightful from their correspondence with heavenly divine things; for the truths derived from the Word, which they have loved, correspond to crops of corn, vineyards, precious stones, windows, and crystals. They who apply the doctrines of the church derived from the Word immediately to life, dwell in the inmost heaven, and excel all others in the delight of wisdom; for in everything which they see they behold things divine. They indeed see the objects, but divine things corresponding to them flow immediately into their minds, and fill them with a blessedness which pervades every sense, while all things seem to laugh, and sport, and live. On this subject see above, n. 270. They who love the sciences, and cultivate their rational principle by means of them, and who thus acquire in-

telligence, joined to the acknowledgment of a Divine Being, find the pleasures of science and the delights of reason changed in the other life into spiritual delight, which is the delight of the knowledge of goodness and truth. They dwell in gardens, ornamented with beds of flowers, and lawns arranged in beautiful compartments, surrounded by rows of trees which form piazzas and walks. The trees and flowers vary every day, and while the entire view excites general delight, the varieties of every particular continually renew them; but since all these objects correspond to things divine, and those who behold them understand the science of correspondences, they are perpetually replenished with new knowledges, which perfect their spiritual rational principle. They are sensible of these delights, because gardens, beds of flowers, lawns, and trees, correspond to science, and knowledge, and thence to intelligence. They who ascribe all things to the Divine Principle, and regard nature as being respectively dead, or but the servant of things spiritual, and who confirm themselves in this belief, dwell in heavenly light, which renders everything before their eyes transparent, and in that transparency they behold innumerable variegations of light, which their internal sight as it were imbibes immediately along with a perception of inward delights. The furniture of their houses appears to be composed of diamonds resplendent with similar variegations of light. I have been told that the walls of their houses also are transparent like crystal, and that floating forms representative of heavenly things appear within them in perpetual variety. Such phenomena exist, because transparency corresponds to an understanding enlightened by the Lord, and free from the shades which originate in a merely natural faith, and in the love of natural things. These and an infinitude of other wonders have caused those who have been in heaven to say, that they have seen things "*which eye hath not seen;*" and—from a perception of divine things flowing thence —that they have heard things "*which ear hath not heard.*" Again: they who do not deal clandestinely, but wish all their thoughts to be known, as far as is consistent with the duties of civil life, because they think nothing but what is sincere and just from the Divine Principle, appear in heaven with countenances of shining light, in which every affection and every thought are imaged, while their speech and actions are the very forms of their affections. Hence they are loved more than others. When they speak, their faces assume a slight degree of obscurity, but when they have done speaking, the whole series of their discourse appears in the face simultaneously. Everything around them also assumes such an appearance—from correspondence with their interiors—that their representation and signification is clearly perceived. When spirits who delight in clandestine dealings see these ingenuous ones at a distance, they shun them, and appear to themselves to creep away like serpents. They who regard adulteries as detestably wicked, and live in the chaste love of marriage, are above all others in the order and form of heaven after death. Their beauty is, consequently, surpassing, and the flower of their youth endures for ever. The delights of their love

are ineffable, and they increase throughout eternity; for all the delights and joys of heaven flow into that love, because it descends from the conjunction of the Lord with heaven and the church, and in a general sense from the conjunction of goodness and truth; but the conjunction of goodness and truth is heaven itself both in the aggregate and in every individual angel: see above, n. 366 to 386. No human language can describe their external delights.

These hints on the correspondences of delights with those who are in heavenly love, comprise but a small part of what has been revealed to me.

490. Hence it may be known that the delights of all men are turned after death into corresponding delights, and that the specific love which is their source remains to eternity the same; as conjugal love, the love of justice, the love of sincerity, the love of goodness, the love of truth, the love of science and knowledge, the love of intelligence and wisdom, and all other loves. Delights flow from them like streams from their fountain, and therefore they also are permanent; but they are elevated to a superior degree, when, from being natural delights, they become spiritual.

THE FIRST STATE OF MAN AFTER DEATH.

491. MAN passes through three states after death, before he enters either heaven or hell. The first state is that of his exteriors; the second that of his interiors; and the third that of his preparation. All these states are experienced in the world of spirits; but some spirits do not pass through them, for they are either taken up into heaven, or cast into hell immediately after death. They who are immediately taken up into heaven were regenerated, and consequently already prepared for heaven, in the world. All who are so regenerated and prepared that they only need to cast off natural defilements with the body, are immediately carried by angels to heaven. I have seen some thus translated soon after the hour of death; but they who beneath an outward appearance of goodness have been inwardly malignant, and have thus filled their wickedness with deceit, by using goodness as an instrument of deception, are immediately sent into hell. I have seen some of them sent thither instantly after death. One of the most deceitful was cast in with his head downwards and his feet upwards, and others in different ways. Some spirits are thrown into caverns immediately after death, and are thus separated from those who are in the world of spirits.

They are taken out of their dens and sent back to them again alternately. These are they who, under the mask of civility, had dealt maliciously with their neighbour; but the number of these two classes of spirits is small in comparison with that of those who are detained in the world of spirits, and who are there prepared, according to Divine Order, for heaven or for hell.

492 Immediately after death man comes into the first state

above mentioned, which is the state of his exteriors; for every man as to his spirit has both interiors and exteriors. The exteriors of the spirit enable him to adapt the body, and especially the face, speech, and manners, to the society in which he lives in the world; but the interiors of the spirit belong to his own will and the thought derived from it, and these are rarely exhibited in the face, the speech, or the manner; for man is accustomed from infancy to assume the appearance of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will. Hence he contracts outward habits in agreement with moral and civil life, whatever his real character may be internally; and the effect of these habits is, that man scarcely knows anything of his interiors, and thinks nothing about them.

493. The first state of man after death is like his state in the world, because he is still in externals. He has therefore a similar face, similar speech, and a similar disposition, with a similar state of moral and civil life; so that he knows no otherwise than that he is still in the world, except when he adverts to the circumstances which occur to him, and remembers that at his resurrection the angels told him he was then a spirit—n. 450. Thus the next life is a continuation of the present, and death is but the passage from one to the other.

494. Since the spirit of a man recently departed from the world is of such a nature, he is therefore recognised by his friends, and by those with whom he was acquainted in the world; for spirits recognise others, not only from the face and speech, but also from the sphere of their life, when they approach. When any one in the other life thinks of another, he thinks of his face, and at the same time of many circumstances of his life, and when he does this the other becomes present, as if he was sent for or called. This is caused by the general communication of thoughts in the spiritual world, and by the absence of spaces there like those which exist in the natural world—see above, n. 191 to 199. Hence it is that all spirits on their entrance into the other life are recognised by their friends, relations, and all those with whom they were ever acquainted; that they converse with them, and afterwards associate together according to the measure of their friendship in the world. I have frequently heard new-comers from the world rejoicing at meeting their friends again, and their friends rejoicing with them on their arrival. Married partners frequently meet each other with mutual congratulations, and continue together for a time, longer or shorter according to the degree of delight which attended their living together in the world. If true conjugal love—which is the union of minds from heavenly love—had not joined them together, they are separated after a while; but if their minds were discordant, and they had held each other in aversion inwardly, they burst forth now into open enmity, and sometimes into actual fighting; notwithstanding which they are not separated until they enter the second state, which will be treated of in the next chapter.

495. Since the life of spirits recently deceased is not unlike their life in the natural world, and since they have no previous

knowledge of the nature of the life after death, nor of heaven and hell, except what they had learned from the literal sense of the Word and from sermons, therefore, after wondering that they are in a body, and in the enjoyment of every sense which they had in the world, and that they see similar objects, they are seized with a desire to know the nature of heaven and hell, and where they are. Their friends therefore instruct them concerning the state of eternal life, conduct them to various places, and introduce them into various companies. Some are taken into cities, gardens, and paradises, and are frequently shown magnificent structures and beautiful scenes, because such things delight the externals in which they are. They are also by turns led to remember the thoughts which they entertained in the life of the body, concerning the state of the soul after death, and concerning heaven and hell, until they feel indignant that they should have been entirely ignorant on these subjects, and that such ignorance prevails in the church. Almost all of them are anxious to know whether they shall go to heaven, and many believe that they shall, because they led a moral and civil life in the world; not reflecting that both the wicked and the good lead the same life in externals, do good to others in the same manner, go to church, hear sermons, and repeat prayers; neither are they aware that external actions and the externals of worship are of no avail, but the internal principles from which they proceed. Out of thousands there is scarcely one who knows what internal principles are, and that heaven and the church in man consist of those principles. Still fewer are there who know that the quality of external actions depends upon the intentions and thoughts, and the love and faith, by which they are influenced, and from which they are derived. The great majority of spirits from the Christian world at this day do not comprehend how thinking and willing can be of any consequence, and regard speaking and acting as everything.

496. Good spirits examine them and ascertain their true quality by various methods, for in this first state the wicked speak truths, and do good actions, as well as the good, because—as was said above—they also have led an outwardly moral life; for they lived under regular governments, were subject to laws, sought the reputation of justice and sincerity by their exact observance of civil order, conciliated public favour, and obtained honours and wealth; but evil spirits are especially distinguished from the good by their ready attention to what is said about external things, and their carelessness about internal things, which are the truths and goods of heaven and the church. They hear them, indeed, but they hear inattentively and without gladness. Evil spirits are also distinguished from the good by frequently turning themselves to certain quarters, and by walking in paths which lead to them whenever they are left to themselves. The quarters to which they turn, and the paths in which they walk, are indexes which reveal the quality of the love which leads them.

497 All the spirits who arrive from the world, are indeed con-

nected with some specific society in heaven, or in hell, but only as regards their interiors, and these are not manifested so long as they remain in their exteriors; because external things hide and cover things internal, especially with those who are in interior evil. Afterwards, however, they are laid plainly open in the second state, because in that state the interiors are revealed, and the exteriors are laid asleep.

498. The first state of man after death continues; with some for days, with others for months, and with others for a year; but it seldom endures with any one more than a year; and the duration is determined in every case according to the agreement or disagreement between the interiors and exteriors; for the exteriors and interiors must act in unity, and correspond; because no one in the spiritual world is allowed to think and will in one way, and to speak and act in another. Every one there must be the express image of his own affection or of his own love, and therefore the same outwardly as he is inwardly. The exteriors of every spirit are therefore first uncovered and reduced to order, that they may serve as a corresponding basis for the interiors.

CONCERNING THE SECOND STATE OF MAN AFTER DEATH.

499. THE second state of man after death is called the state of his interiors, because he is then let into the interiors which are of his mind, or of the will and thought, while the exteriors, in which he was in his first state, are laid asleep. Every one who observes the life of man—his conversation and his actions—must be aware that it is composed of exterior and interior things, or of outward and inward thoughts and intentions. Many circumstances prove this. For example: every one who lives in civil society thinks of others according to what he has heard and understood concerning them, either from report or from conversation; and yet he does not speak to them according to his thoughts, but treats them with civility, even though he believes that they are wicked. Pretenders and flatterers are marked instances of this conduct, for they speak and act in direct opposition to their thought and will. Hypocrites also speak about God, and heaven, and the salvation of souls, and the truths of the church, and their country's good, and their neighbour, as though they were moved by faith and love; when yet in their hearts they entertain other sentiments and love themselves alone. Hence it is evident that there are two kinds of thought—the one exterior and the other interior—and that such persons speak from outward thought, while their inward thought is widely different; and that these two kinds of thought are separated by a careful guard, lest the interior should flow into the exterior, and become in any manner apparent. Man is so formed by creation, that his interior thought should act in unity with his exterior by correspondence; and this unity is realised in the good, because they think only what is good and speak what

they think; but interior thought does not act in unity with exterior thought in the evil, because they think what is evil and speak what is good. With them, therefore, order is inverted, for good is without, and evil within, and thus evil rules over good, like a lord over his slave, that by the semblance of good it may obtain the bad ends which spring from evil love. This object being concealed in the good which they speak and do, it is evident that their good is not good, but is tainted with evil, however goodly it may appear to those who are not aware of the evil within. Not so the good, for with them order is not inverted, but good from inward thought flows into outward thought, and thence into the speech and actions. This is the order into which man was created, for thus his interiors are in heaven, and in the light of heaven; but the light of heaven is the Divine Truth proceeding from the Lord, which is the Lord Himself in heaven—n. 126 to 140—and therefore the good are led by the Lord. These observations are made in order to prove that every man has interior thought and exterior thought, and that they are distinct from each other. When thought is mentioned, will also is meant, for all thought proceeds from will, since without the will it is impossible to think. From these considerations the relations of man's exteriors and interiors may be clearly understood.

500. When we speak of will and thought, the will means also affection and love, and all the delight and pleasure which spring from them, because affection and love have reference to the will as their subject; for what a man wills, he loves, and feels to be delightful and pleasurable; and, conversely, what a man loves, and feels to be delightful and pleasurable, he also wills:—and by the thought is meant everything by which man confirms his affection or love; for thought is nothing but the form of the will, or the medium by which what a man wills may appear in the light. This form is produced by various rational analyses, which derive their origin from the spiritual world, and belong properly to the spirit of man.

501. It is very important to remember that the quality of man is determined by his interiors alone, and not by his exteriors separate from his interiors; because the interiors are of the spirit, and the life of man is the life of his spirit, for the body lives from the spirit. Hence therefore the quality of man as determined by his interiors remains to eternity the same; but, since the exteriors belong also to the body, they are separated after death, and whatever is derived from them, and adheres to the spirit, is laid asleep, and serves only as a groundwork or receptacle for the interiors, as was shown above, in treating of the memory of man which remains after death. Thus it is evident what really belongs to man, and what is not truly his own; namely, that with the wicked nothing of the outward thought from which they speak, or of the outward will from which they act, is truly their own, but those things only which belong to their interior thought and will.

502. When the first state is passed through, which is the state

of the exteriors, treated of in the preceding chapter, the man, now a spirit, is let into the state of his interiors, or into the state of the interior will and consequent thought, in which he was in the world when he was left to himself, and thought freely and without restraint. He falls into this state without being aware of it, just as he does in the world, when he withdraws the thoughts nearest to speech, and from which speech is derived, and concentrates them inwardly. When therefore the man, now a spirit, is in this state, he is in himself, and in his very life; for to think freely from his own real affection is the very life of man, and is the man himself.

503. When a spirit is in this state he thinks from his true will, and consequently from his real affection or love, so that his thought makes one with his will; and the unity is so perfect that the spirit appears not so much to think as to will. It is nearly the same when he speaks, except that he then feels some degree of fear, lest his real thoughts or the thoughts of his will should go forth naked. This reserve is a habit of the will itself, contracted by social intercourse in the world.

504. All men, without exception, are let into this state after death, because it is the genuine state of their spirits; but the former or first state is like that which they put on in company, and is not their real state. That this first state, which is the state of the exteriors, and in which man is immediately after death, as was shown in the preceding chapter, is not his true state, may be proved by many considerations; viz. that spirits not only think, but also speak, from their own affection; for their speech proceeds from their affection, as was shown in the chapter concerning the speech of angels, n. 234 to 245. Man also thinks in the same manner in the world, when he thinks within himself, for then he does not think from the speech of his body; but he sees ideas themselves, and they are so numerous that more are visible in a moment than he can utter in half-an-hour. It is evident that the state of man when he is in his exteriors is not properly his own, nor therefore the real state of the spirit, because when he is in company in the world, he speaks according to the laws of moral and civil life, and his inward thought governs the outward, as one person governs another, to prevent it from transgressing the limits of decorum and good manners. And further, when a man thinks within himself, he also considers how he must speak and act in order to please, to obtain friendship, good-will, and favour, even though it be by means foreign to his natural disposition and opposed to the dictates of his own free will. Hence it is evident, that the state of his interiors into which the spirit is let, is his real state, and that it was so even when he lived as a man in the world.

505. When a spirit is in a state of his interiors, it manifestly appears of what quality the man was in himself during his life in the world, because he then acts from his *proprium* or peculiar character. If he were inwardly imbued with good principles during his life in the world, he now acts rationally and wisely; more wisely indeed than he did in the world: because he is re-

leased from all connection with the body, and therefore from his connection with earthly things, which obscured and cast a cloud over his wisdom; but if he were principled in evil during his life in the world, he now acts foolishly and insanely; more insanely, indeed, than he did in the world, because he is now free and unrestrained. When he lived in the world, he was sane in externals, and thus assumed the appearance of a rational man; but when external things are taken away from him, his insanity is revealed. A bad man, who puts on the semblance of good, may be compared to a vessel bright and polished on the outside, and covered with a lid, but in which is concealed every kind of filth; according to the Lord's declaration: "*Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*" Matt. xxiii. 27.

506. All who lived in the practice of goodness in the world, and acted from conscience—as is the case with those who acknowledge a Divine Being and love divine truths, and more especially with those who apply them to life—appear to themselves, when let into the state of their interiors, as though they were awakened out of sleep, or as though they had passed from shade into light. They also think from the light of heaven, and consequently from inward wisdom; and they act from goodness, and consequently from inward affection; while heaven itself flows into their thoughts and affections with an inward blessedness and delight, of which before they knew nothing; for now they have communication with the angels of heaven. Now also they acknowledge the Lord, and worship Him from their very life; for they are in their own proper life when they are in the state of their interiors, as was said just above, n. 505. They acknowledge and worship the Lord with freedom, because freedom proceeds from inward affection; and thus they recede from external sanctity, and come into that internal sanctity in which sincere worship truly consists. Such is the state of those who led a Christian life in the world, according to the commandments delivered in the Word; but the state of those who lived in evil, who had no conscience, and who therefore denied a Divine Being, is diametrically opposite. All who live in evil, inwardly deny a Divine Being, how much soever they may imagine when they are in externals that they do not deny but acknowledge Him; for *to acknowledge a Divine Being, and to live wickedly, are opposites.* When such men come into the state of their interiors in the other life, they appear infatuated, for both in their speech and actions their evil lusts burst forth into all kinds of excesses; such as contempt of others, mockery, railing, hatred, revenge, and deceitful plots, which some of them contrive with so much cunning and malice, that it appears incredible that such things should exist in any man. These evils are extant now, because they are now in a state to act freely according to the thoughts of their will; for they are separated from exterior things, which restrained and checked them in the world. In a word, they are destitute of rationality, because the rational faculty which they possessed in the world did not reside in their interiors, but in their exteriors, although they appeared

to themselves to be wiser than others. In this second state, therefore, those who are of such a character are occasionally replaced for a short time in the state of their exteriors, and in the remembrance of their actions when they were in the state of their interiors; and some are then ashamed, and acknowledge that they have been insane; but some have no shame; while others are indignant because they are not allowed to remain continually in the state of their exteriors; but it is shown to them what they would be if they were continually in that state, and that they would indulge in the same evils clandestinely, seducing the simple in heart and faith by appearances of goodness, sincerity, and justice, until they utterly destroyed themselves; for their exteriors would burn at length with the fire which rages in their interiors, and their whole life would be consumed.

507. When spirits are in this second state, it appears without disguise what they really were when they were in the world; for they publish everything which they had done or said in secret, because external things no longer restrain them. They therefore say similar things openly, and try to do similar things publicly, without any of that regard for their reputation which influenced them in the world. They are also let into many states of their evils, that angels and good spirits may see their true quality; and thus hidden things are laid open, and secret things are uncovered, according to the Lord's words: "*There is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.*" Luke xii. 2, 3. And again: "*I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment.*" Matt. xii. 36.

508. The quality of the wicked in this state cannot be described in a few words, because every one of them is insane according to his peculiar lusts, and these are various: I shall therefore only adduce some special cases, from which a conclusion may be formed respecting the rest. They who loved themselves above all things, and sought merely their own honour in the discharge of the duties of their office or employment; and who performed uses, not for their own sake and from the delight of use, but for the sake of reputation, that they might be esteemed more worthy than others, and thus enjoy the fame of their own honour, are more stupid, in this second state, than any others; for in proportion as any one loves himself, he is removed from heaven, and in proportion as he is removed from heaven, he is also removed from wisdom. They who were distinguished by self-love, and by craftiness in the world, and who raised themselves to honours by artful practices, associate with the worst of spirits, and learn magical arts, which are abuses of Divine Order, by which they injure and infest all who do not pay them honour. They lay snares for them, cherish hatred against them, burn to be revenged upon them, and desire with raging lust to signalize their cruelty upon all who do not submit to them; and they rush into the actual perpetration of all these enormities in proportion as their

wicked crew are willing to assist them. At length they consider within themselves how they may climb up into heaven and destroy it, or to be worshipped there as gods. Such are the excesses of their madness. Roman Catholics who are of this character are more insane than the rest, for they are possessed with the notion that heaven and hell are subject to their power, and that they are able to remit sins at pleasure. They arrogate to themselves every divine attribute, and even call themselves Christ; and their persuasion that all this is true is so strong, that wherever it flows-in, the mind is disturbed, and a painful darkness ensues. These spirits are much the same in both states, but in the second they are destitute of rationality. Concerning their insanities, and their lot after they have passed through this state, some particulars are related in the small treatise CONCERNING THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON. They who ascribe creation to *nature*, and thence in heart deny a Divine Being, and consequently all things relating to the church and heaven, associate with their like in this state, call every one a god who excels in cunning, and worship him with divine honours. I have seen some of them assembled together and offering worship to a magician; debating about *nature*, and conducting themselves as irrationally as if they were beasts in a human form; yet amongst these were some who had been exalted to posts of dignity in the world, and who had the reputation of learning and wisdom; and so in other instances. From these few examples it may be concluded what is the quality of those whose interiors, which are of the mind, are closed towards heaven, as is the case with all who have not received any influx from heaven through the acknowledgment of a Divine Being, and through a life of faith. Every one may judge from himself what he would be if he were of such a character, and were at liberty to act without fear of the law, or of the loss of life, or of injury to his reputation, or of the forfeiture of honour, or of gain, or of the pleasures which are derived from them; nevertheless the insanity of such spirits is restrained by the Lord, so as to prevent it from rushing beyond the limits of use; for *some* use is performed by every one even of this character. Good spirits see in them what evil is, what is its nature, and what man would be if he were not led by the Lord. It is also one of their uses to collect together all spirits who are like themselves, and to separate them from the good. It is also a use that the truths and goods which the wicked have simulated, should be taken away from them, and that they should be brought into the evils of their own life, and into the falses of those evils, and thus be prepared for hell; for no one goes to hell until he is in his own evil and its falses, because it is not allowable there for any one to have a divided mind, or to think and speak one thing and to will another. Every evil spirit there must think what is false derived from evil, and speak from that falsity; but still his thought and speech both proceed from the will, and therefore from his own love with its delight and pleasure, precisely as they were in the world, when he thought in his spirit, or in himself, when under the influence of interior affection. The reason is

because the will is the man himself, and not the thought, excepting so far as it partakes of the will; and the will is man's very nature or disposition; so that to be let into his will, is to be let into his true nature or disposition, and also into his own life; for man acquires a nature according to his life, and remains after death of the same quality as the nature which he acquired by life in the world. This quality can no longer be amended or changed in the wicked after death, either by means of thought or of the understanding of truth.

509. In this second state evil spirits rush headlong into crimes of every kind, and are therefore frequently and grievously punished. Punishments in the world of spirits are of many kinds, nor is there any respect of persons there, whether the culprit had been a servant in the world or a king; for every evil brings its own punishment along with it, since evil and punishment are joined together, and therefore he who is in evil is also in the punishment of evil; but still *no one there suffers punishment for crimes which he committed in the world.* He is punished only for the crimes which he does then. There is however no *actual difference*, whether it be said that the wicked are punished for their crimes in the world, or for those which they commit in the other life; because *every one, after death, returns into his own life, and thus into similar evils;* for the quality of the spirit remains the same — see n. 470 to 484; and evil spirits are punished, because in this state the fear of punishment is the only means by which their evils can be subdued. Neither exhortation, nor instruction, nor fear of the law, nor loss of reputation, is of any avail; because the spirit now acts from his own nature, which can neither be restrained nor broken except by punishments; but good spirits are never punished, although they committed sins in the world, *because their evils do not return.* It has also been revealed to me that their evils are of another kind or nature; that they are not done from any purpose contrary to the truth, nor from an evil heart, but from the evil which they receive hereditarily from their parents; and that they fall into sin through the snare of blind delight, when they are in externals separate from internals.

510. Every one comes into his own society in which his spirit was while he lived in the world; for every man as to his spirit is joined with some society either of heaven or of hell. A wicked man is joined with a society of hell, and a good man with a society of heaven; and every one returns to his own society after death, as may be seen at n. 438. The spirit is brought to this society by successive steps, and at length actually enters within it. When an evil spirit is in the state of his interiors, he is turned by degrees towards his own society, and at length directly to it, before this state is completed; and then he casts himself into the hell which is inhabited by his like; and when he casts himself down he appears like one falling headlong with his feet upwards. This appearance arises from his inversion of order, by loving infernal things and rejecting heavenly things. Some evil spirits, in this second state, enter the hells, and come

out of them again; but these do not appear to fall headlong, as they do when they are fully vastated. The very society in which they were as to their spirits when they were in the world, is also shown to them when they are in the state of their exteriors, that they may know they were in hell even during the life of the body; but still they were not in a similar state with those who are in the hell itself, but in a state like that of those who are in the world of spirits; and concerning this state, as compared with the state of those who are in hell, more will be said shortly.

511. The separation of evil spirits from good spirits is effected in this second state, for in the first state they remain together; because while a spirit is in his externals he is as he was in the world, where the evil associate with the good, and the good with the evil; but it is otherwise when he is brought into his interiors, and left to his own nature or will. The separation of the good from the evil is effected in various ways. They are usually led to the societies with which they were in communication by good thoughts and affections in their first state, and consequently to those which had been induced by external appearances to believe that they were not evil. In most cases they are led round an extensive circle, and their true character is shown to the good spirits in every part of it. On the bare view of them good spirits then turn themselves away, and as they turn away, the evil spirits themselves avert their faces from them, and look towards the quarter where the infernal society is which they are about to enter. Many other methods of separation might be mentioned.

THE THIRD STATE OF MAN AFTER DEATH, WHICH IS THE STATE OF INSTRUCTION PROVIDED FOR THOSE WHO GO TO HEAVEN.

512. The third state of man or of man's spirit, after death, is a state of instruction. This state is provided for those who go to heaven and become angels, but not for those who go to hell, because they cannot be instructed. *Their* second state therefore is also their *third*, and it ends in their being altogether turned to their own love, and thus towards that society of hell which is in the same love. When this takes place, they think and will from that love; and since that love is infernal, they will nothing but what is evil, and think nothing but what is false, for these things are their delights, because they are the objects of their love. For the same reason they reject everything good and true, which they had before assumed as the means of obtaining the ends of their love; but the good are brought from the second state into the third, which is a state of preparation for heaven by means of instruction; for no one can be prepared for heaven except by the knowledge of goodness and truth, that is, by instruction; because no one can know what spiritual goodness and truth are, nor the nature of their opposites, evil and falsehood, unless he is instructed. What civil and moral goodness and truth, or justice and sincerity, are, may be known in the world; because civil laws teach justice, and social intercourse leads man to live according to moral law, which has reference throughout to sincerity

and rectitude; but spiritual goodness and truth are not learned from the world, but from heaven. They may indeed be known from the Word, and from the doctrine of the church derived from the Word, but still they cannot flow into the life unless man be in heaven as to the interiors which belong to his mind; and man is in heaven when he acknowledges a Divine Being, and at the same time acts justly and sincerely from the conviction that he ought to do so because it is required in the Word; for then his justice and sincerity proceed from reverence to the Divine Being, and not from regard to himself and the world. No one can act thus unless he is first instructed that there is a God; that there is a heaven and a hell; that there is a life after death; that man ought to love God above all things, and his neighbour as himself; and that whatever is revealed in the Word ought to be believed because the Word is divine. Without the knowledge and acknowledgment of these truths man cannot think spiritually; and if he does not think about them he cannot will them: for a man cannot think about what he does not know, and what he cannot think of he cannot will. When therefore man wills these truths, heaven, that is, the Lord through heaven, flows into his life; for He flows into the will, and through the will into the thought, and through both into life; and all the life of man proceeds from thought and will. Hence it is evident that spiritual goodness and truth are not learned from the world, but from heaven, and that no one can be prepared for heaven but by means of instruction. The Lord instructs every one in proportion as He flows into his life; for in that proportion He enkindles in his will the love of knowing truths, and enlightens his understanding to discern them. When these effects take place, the interiors of man are opened in a corresponding degree; heaven is implanted in them; and a divine and heavenly principle flows into the sincerity of moral life, and into the justice of civil life, by virtue of which they become spiritual; for then man acts sincerely and justly from the Divine principle, because for the sake of the Divine Being. The sincerity and justice of moral and civil life, which flow from this source, are effects of spiritual life; and effects derive all their quality from their efficient cause; for as the cause is, so is the effect.

513. Instruction is given by the angels of many societies, but especially by those who are in the northern and southern quarters, because they are distinguished by intelligence and wisdom derived from the knowledge of goodness and truth. The places of instruction are towards the north, and are of various kinds, arranged and distinguished according to the genera and species of heavenly goodnesses, in order that every one may be instructed according to his peculiar genius and faculty of reception; and they extend in all directions there to a considerable distance. The good spirits who are to be instructed are led thither by the Lord, when they have passed through their second state in the world of spirits, but not all; for they who are instructed in the world, are there also prepared by the Lord for heaven, and are taken to heaven by another way. Some of these go thither im-

mediately after death; some after a short stay with good spirits, amongst whom the grossness of thought and affection, which they had contracted from honours and riches in the world, is removed, and thus they are purified; and some are first removed to certain places under the soles of the feet, called the lower earth, where they are vastated or purified. They undergo grievous sufferings there who have confirmed themselves in falsities, and yet have led a good life; because when falsities are confirmed, they inhere most tenaciously, and truths can neither be seen nor received until they are dispersed: but concerning *vastations* or *purifications*, and the various modes in which they are effected, the reader is referred to numerous passages in the ARCANA CŒLESTIA.

514. All who are in places of instruction dwell in distinct classes; for every one of them is inwardly connected with the society of heaven which he is soon to enter; and since the societies of heaven are arranged according to the form of heaven—see above, n. 200 to 212—so also are the places where instruction is given. When they are seen from heaven they appear like heaven itself in a lesser form, extending lengthwise from east to west, and in breadth from south to north; but their breadth is less to all appearance than their length. The general arrangement is in this manner:—In front are those who died when they were infants, and who have been educated in heaven to the period of early youth. After completing the state of infancy with their instructresses there, they are brought hither by the Lord and instructed. Behind these are the places where they are instructed who died adults, and who cherished affection for truth, arising from a well-spent life while they were in the world. Behind these are the followers of Mahomet who led a moral life in the world, acknowledged one Divine Being, and believed the Lord to be the Great Prophet. When they withdraw from Mahomet, because he is not able to help them, they approach the Lord, worship Him, acknowledge His divinity, and are then instructed in the Christian religion. Behind these, and more towards the north, are places of instruction for Gentiles who led a good life in the world in conformity with their religion, and thence acquired a species of conscience which impels them to act justly and uprightly, not so much in obedience to the laws of their country as to the laws of religion, which they believe ought to be kept holy and inviolate. All these, when instructed, are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form. These are more numerous than all the rest, and the best of them are from Africa.

515. All are not instructed in the same manner, nor by angels of similar heavenly societies. They who have been educated in heaven from infancy, are instructed by angels of the interior heavens; because they have not imbibed falsities from false principles of religion, nor defiled their spiritual life by gross principles resulting from honours and riches in the world. They who die at an adult age, are for the most part instructed by angels of the ultimate heaven; because those angels are more suited to them

than the angels of the interior heavens, who are in interior wisdom which they cannot yet receive; but Mahometans are instructed by angels who were once of the same religion, and were converted to Christianity. Gentiles, also, are instructed by angels who were once Gentiles.

516. All this instruction is conveyed by means of doctrine derived from the Word, and not by means of the Word without doctrine. Christians are instructed from the doctrine received in heaven, which is in perfect agreement with the internal sense of the Word. Mahometans and Gentiles are instructed by means of doctrines adapted to their apprehension, which differ from the doctrine of heaven only in this, that they teach spiritual life through moral life, in agreement with the good tenets of the religion from which they had formed their life in the world.

517. Instruction in heaven differs from instruction on earth in this respect, that knowledge there is not committed to memory, but to life; for *the memory of spirits is in their life,* because they receive and imbibe everything which agrees with their life, and do not receive, much less imbibe, anything which does not agree with it; for spirits are affections, and are in a human form corresponding to them. Hence therefore they are continually inspired with the affection of truth for the sake of the uses of life; for the Lord provides that every one should love the uses which are suited to his peculiar disposition, and that love is exalted by the hope of becoming an angel; but since all the uses of heaven have reference to the common use, which is the good of the Lord's kingdom, for that kingdom is their country, and since all particular and individual uses are excellent in proportion as they relate more nearly and more fully to that common use, therefore all particular and individual uses, which are innumerable, are good and heavenly. The affection of truth is therefore joined in every one to the affection of use, so intimately that they act as one, and thus truth is implanted in usefulness, and the truths which are learnt are truths of usefulness. In this manner angelic spirits are instructed, and prepared for heaven. The affection of truth which regards usefulness as its end or purpose is insinuated by various means, which are for the most part unknown in the world, and of which representatives of uses are the chief. These representatives are produced in the spiritual world in a thousand ways, and excite delight and pleasantness which penetrate the spirit from the interiors, which belong to his mind, to the exteriors which belong to his body. Hence he becomes, as it were, his own use; and therefore when he enters his own society, into which he is initiated by this course of instruction, he is in his own life when he is fulfilling his own use. From these considerations it is evident, that knowledge, which is external truths, does not introduce any one to heaven, but only life itself, a life of usefulness implanted by means of knowledge.

518. Some spirits, from their previous conceptions in the world, had persuaded themselves that they should go to heaven, and be received before others, because they were men of learning, and possessed a large stock of knowledge derived from the Word, and

from the doctrines of their churches. They therefore believed that they were wise, and that they were meant by those of whom it is said, "*They shall shine like the brightness of the firmament, and as the stars,*" Dan. chap. xii. 3; but they were examined in order to ascertain whether their knowledge was in the memory, or in the life; and those who cherished a genuine affection for truth—which is the love of truth for the sake of useful purposes, unconnected with corporeal and worldly ends, and therefore spiritual—were received into heaven after they had been instructed, and it was then given them to know that it is the Divine Truth which shines in heaven; for Divine Truth is the light of heaven, and it is embodied in use, which is a groundwork or receptacle in which the rays of that light are received and reflected with a variety of splendour. But they whose knowledge was only in the memory, and who had merely acquired the faculty of reasoning about truths, and of confirming whatever notions they had taken up as first principles, were in no light of heaven, although they believed, from the vain conceit which usually accompanies such intelligence, that they were more learned than others, and should therefore go to heaven, and be served by angels. In order to rescue them from their infatuated faith, they were taken up to the first or ultimate heaven, that they might enter some angelic society; but in the very entrance, their eyes began to be darkened by the influx of the light of heaven, their understandings were confused, and at length they panted for breath as though they were dying. The heat of heaven, also, which is heavenly love, smote them with inward torture, and therefore they were taken down again, and instructed that knowledge does not make an angel, but the life which is acquired by it; because knowledge, regarded in itself, is out of heaven, but the life acquired by it is in heaven.

519. After spirits have been prepared for heaven by means of instruction, in the places above mentioned—which is effected in a short time, because they entertain spiritual ideas, which comprehend many things at once—they are clothed with angelic garments, which for the most part are white like fine linen, and brought to the way which leads upwards towards heaven; and then they are delivered to the angels who guard the way: afterwards they are received by other angels, and introduced into various societies, where they meet with many gratifications; and lastly, every one is guided to his own society by the Lord. This is effected by leading them through various ways, which sometimes wind about intricately, and are not known to any angel, but to the Lord alone. When they enter their own society, their interiors are opened, and since they are like the interiors of the angels who are in that society, they are therefore immediately acknowledged and received with joy.

520. A remarkable circumstance may also be mentioned concerning the ways by which novitiate angels ascend from the places of instruction and are introduced into heaven. There are eight of them, two from each place of instruction, one of which ascends towards the east, and the other towards the west. They who go to the Lord's celestial kingdom are introduced by the

eastern way; but they who go to the spiritual kingdom are introduced by the western way. The four ways which lead to the Lord's celestial kingdom appear to be adorned with olive-trees and fruit-trees of various kinds; but those which lead to His spiritual kingdom, with vines and laurels. This originates in correspondence; because vines and laurels correspond to the affection of truth and to its uses; whilst olive and fruit trees correspond to the affection of good and its uses.

NO ONE GOES TO HEAVEN BY AN ACT OF UNCONDITIONAL MERCY.

521. They who are not instructed concerning heaven, and the way to heaven, and the life of heaven in man, suppose that entrance into heaven is the gift of free mercy to those who have faith, and for whom the Lord intercedes. They therefore believe that admission is granted by mere favour, and that all men without exception might be saved if it were the Lord's pleasure. Some even go farther and imagine, that all who are in hell might be saved also; but this only proves their entire ignorance of the true nature of man, namely, that he is altogether such as his life is; that his life is such as his love is, not only as to his interiors which belong to the will and understanding, but as to his exteriors which belong to the body; that the corporeal frame is only an external form, in which the interiors are manifested as a cause is in its effect, and therefore that the whole man is his own love—see above, n. 363. Neither do such men know, that the body does not live of itself, but from its spirit; that the spirit of man is his affection itself, and that the spiritual body is nothing but his affection in a human form, which appears openly after death—see above, n. 453 to 460. So long as these truths are unknown, man may be induced to believe that salvation is an unconditional act of the Lord's good pleasure, which is called mercy and grace.

522. It is therefore expedient to define what the Divine Mercy is. Divine Mercy is the pure mercy of the Lord which seeks the salvation of the whole human race. It is continually present with every man for this end, and never recedes from him, so that every one is saved who can be saved; but no one can be saved except by divine means, which are revealed by the Lord in the Word. Divine means are what are called divine truths, and divine truths teach man how to live in order to be saved. By them the Lord leads man to heaven, and implants the life of heaven within him, and this He does with all; but the life of heaven cannot be implanted in any one unless he abstains from evil, because evil opposes such a step. So far therefore as man abstains from evil, the Lord leads him by divine means, out of pure mercy, from infancy to the end of life in the world, and afterwards to eternity. *This is the Divine Mercy*, and hence it is evident that the Lord's mercy is pure mercy, and that it is not immediate or unconditional mercy which might save all by mere good pleasure, let their life be what it may.

523. The Lord never acts contrary to order, because He is

Order itself. The Divine Truth proceeding from the Lord makes order, and divine truths are the laws of order, according to which the Lord leads man. To save man therefore by immediate mercy is contrary to Divine Order, and what is contrary to Divine Order is contrary to the Divine Being Himself. Divine Order is heaven in man, but man has perverted that order in himself by a life contrary to its laws, which are divine truths; yet the Lord brings him back again out of pure mercy, by means of the laws of order; and in proportion as he is brought back, he receives heaven within him; and he who has heaven within him goes to heaven after death. Hence again it is evident that the Divine Mercy of the Lord is pure mercy, but not immediate mercy.

524. If man could be saved by immediate mercy, all would be saved, even the inhabitants of hell, and hell itself would not exist; because the Lord is Mercy Itself, Love Itself, and Good Itself. To say that He is able to save all immediately, and yet that he does not save them, is to speak contrary to His Divine Nature, because it is known from the Word that the Lord wills the salvation of all, and the damnation of no one.

525. The greater part of those who enter the other life from the Christian world, carry with them the belief that they are to be saved by immediate mercy; for they implore that mercy, and on examination they are found to imagine that mere admission into heaven would enable them to dwell there, and enter into the fruition of heavenly joys. These conceits arise from their ignorance of the nature of heaven, and of heavenly joys; and therefore they are told that heaven is not denied to any one by the Lord, and that they may enter if they wish it, and stay there as long as they please. They who then desire it are admitted, but as soon as they arrive at the threshold they are seized with such anguish of heart from breathing heavenly heat—which is the love in which the angels are—and from the influx of heavenly light, which is the Divine Truth—that they feel infernal torment instead of heavenly joy, and throw themselves headlong down; and thus they are instructed, by actual experience, that no one can be admitted to the enjoyment of heaven from immediate mercy.

526. I have occasionally conversed on this subject with angels, and told them, "that when the majority of those who live an evil life in the world talk with others concerning heaven and eternal life, they express no other idea of entrance into heaven than that it consists in admission from mere mercy; and that this belief is more especially prevalent amongst those who make faith the only medium of salvation; for they pay no regard to a life consistent with the primary principles of religion, nor to the works of love which constitute that life, nor consequently to any other means by which the Lord implants heaven in man, and renders him able to receive heavenly joys; and since they thus reject every actual means of preparation for heaven, they lay it down as an axiom necessarily flowing from their principles, that man goes to heaven from mercy alone, and that God the Father is moved to be merciful by the intercession of the Son." The

angels replied, "We are aware that such a tenet must follow of necessity from the assumption that man is saved by faith alone, and that since this dogma—the head of all the rest—is not true, it shuts out the light of heaven, and is the source of the ignorance which prevails in the church at this day concerning the Lord and heaven and the life after death, and heavenly joy, and the essence of love and charity, and in general concerning good and its conjunction with truth, and consequently concerning the life of man, its origin and its quality. Hence therefore it is not known that the quality of man's life is not derived from thought, but from will and consequent action; that thought contributes only so far as it partakes of the will, and thus that faith also gives no quality to the life excepting in proportion as it is grounded in love." The angels grieve at the thought that those who believe in salvation by faith alone are not aware that *faith cannot exist alone*, because faith without its origin, which is love, is merely *science*. Some indeed add to it a kind of persuasion which has the semblance of faith—see above, n. 482—but that persuasion is not within man's life, but out of it, for it is separated from the man if it does not cohere with his love. They say further, "that they who are confirmed in the belief that faith alone is the essential medium of salvation in man, cannot do otherwise than believe in immediate mercy; because they perceive by natural light, and see from actual experience, that faith alone does not make the life of man, since they who lead evil lives can think in the same manner as the good, and induce the same persuasion in themselves." This very circumstance, indeed, occasions the belief that the wicked can be saved as well as the good, provided only that they speak with confidence at the hour of death concerning the Lord's intercession and the mercy which it procures. The angels declared, "that they had never seen any one who had lived an evil life received into heaven by an act of immediate mercy, whatever he might have said in the world, from that trust or confidence which is understood especially by faith." When they were asked whether Abraham, Isaac, Jacob, David, and the Apostles, were not received into heaven from immediate mercy, they replied, "Not one of them;" and said, "that every one of them was received according to his life in the world; that they knew where they were; that they are not more highly esteemed there than others; that such honourable mention is made of them in the Word, because in the internal sense they denote the Lord; that Abraham, Isaac, and Jacob, denote the Lord as to His Divinity and His Divine Humanity; and David the Lord as to his Divine Royalty; that the Apostles denote the Lord as to divine truths; that angels have no perception whatever of all these persons when the Word is read by man, because their names do not enter into heaven, but that in their stead they have a perception of the Lord in the several aspects just recited; and that therefore in the Word which is in heaven—see above, n. 259—they are nowhere mentioned, because that Word is the internal sense of the Word which is in the world."

527. Ample experience enables me to testify that it is impos-

sible to implant the life of heaven in those who have led an opposite life in the world. There were some who believed that they should easily receive divine truths after death, when they heard them from angels; and that they should believe them then, amend their lives, and be received into heaven; and the experiment was therefore made on great numbers of them, in order that they might be convinced that repentance is not possible after death. Some understood the truths they heard, and seemed to receive them; but as soon as they turned to the life of their love, they rejected them, and even argued against them. Some rejected them instantly from sheer unwillingness to hear them; but others were desirous that the life in accordance with the love which they had contracted in the world, might be taken away from them; and that angelic life, or the life of heaven, might be infused in its place. This was permitted, but when the life of their love was taken away, they lay as if dead, and deprived of all their faculties. From these and other experiments, the simply good were instructed that no one's life can possibly be changed after death; that evil life cannot be changed into good life, nor the life of an infernal spirit into that of an angel; because every spirit is from head to foot of the same quality as his love, and therefore of the same quality as his life; and consequently to transform his life into its opposite is to destroy him altogether. The angels declare that it were easier to change a bat into a dove, or an owl into a bird of paradise, than to change an infernal spirit into an angel of heaven.—That man remains after death of the same quality as his life was in the world, may be seen above, n. 470 to 484; and thus it is evident that no one can be received into heaven by an act of immediate mercy.

IT IS NOT SO DIFFICULT AS MANY SUPPOSE TO LIVE THE LIFE WHICH LEADS TO HEAVEN.

528. Some people imagine that it is difficult to live the life which leads to heaven—which is called spiritual life—because they have been told that they must renounce the world, divest themselves of the concupiscences of the body and the flesh, and live in a spiritual manner; and they suppose this to imply that they must reject worldly things—which consist chiefly of riches and honours—live immersed in pious meditation about God, salvation, and eternal life; and spend their time in prayer, and in reading the Word and other pious books. This they call renouncing the world, and living to the spirit and not to the flesh; but that the truth is far otherwise has been revealed to me by much experience, and by conversation with angels; for hence I have been taught that they who renounce the world and live to the spirit in the manner just described, acquire a melancholy life which is not receptive of heavenly joy; and we have already shown that every one's life remains with him after death. In order that man may receive the life of heaven, it is necessary that he should live in the world, and engage in its business and

its duties, for thus by a moral and civil life he receives spiritual life; nor can spiritual life be formed in man, nor can his spirit be prepared for heaven, without these means; for to live an internal life and not at the same time an external life, is like dwelling in a house which has no foundation, and which therefore gradually sinks into the ground, or becomes full of chinks and breaches, or totters till it falls.

529. If the life of man be examined by rational intuition, it is evidently threefold, and consists of spiritual life, moral life, and civil life, each perfectly distinct; for there are men who live a civil life, but not a moral and spiritual life; others live a moral life, but not a spiritual life; and others live a civil life, a moral life, and a spiritual life conjoined. These live the life of heaven, but the former live the life of the world separate from the life of heaven; and thus it is evident, in the first place, that spiritual life is not separate from natural life, which is the life of the world; but that spiritual life is conjoined with natural life like the soul with the body, and that if it were separated, it would be like a house without a foundation, as was said above; for moral and civil life is the activity of spiritual life, because spiritual life consists in willing well, and moral and civil life in acting well; but if action be taken away from spiritual life, nothing remains but thought and speech; for the will recedes, because it has no basis to rest upon; and yet the will is man's essential spiritual principle.

530. That it is not so difficult to live a life which leads to heaven as is generally supposed, may be seen from such reflections and inquiries as these:—Who is unable to live a civil and moral life, since every one is initiated into it from infancy, and is acquainted with it by living in the world? Nay, every one actually does lead such a life, the evil as well as the good; for who does not wish to be reputed sincere and just? Almost all men are outwardly sincere and just, so that they seem to be sincere and just in heart, and appear to act from genuine sincerity and justice. The spiritual man ought to do the same, and he is able to do it as easily as the natural man, but with this difference, that the spiritual man believes in a Divine Being, and acts sincerely and justly, not merely because civil and moral laws require it, but because it is agreeable to the Divine Laws; for in all his actions, the thoughts of the spiritual man refer to the Divine Laws, and therefore they communicate with the angels of heaven; and in proportion as this communion is established, he is conjoined with them, and his internal man—which is the spiritual man—is opened. When he is in this state, man is adopted and led by the Lord, although he is not conscious of it, and then the sincerity and justice of his moral and civil life spring from a spiritual origin; now to live sincerely and justly from a spiritual origin, is to act from genuine sincerity and justice in the heart. The justice and sincerity of the spiritual man, appear outwardly the same as the justice and sincerity of the natural man, and even like that of evil men and infernal spirits, but inwardly they are altogether dissimilar; for evil men

act justly and sincerely for the sake of themselves and the world only, and therefore if they did not fear the law and its penalties, or the loss of reputation, honour, gain, and life, they would act with the utmost insincerity and injustice; because they neither fear God nor respect the Divine Law, and are thus unrestrained by any internal bond. If external restraints were removed, they would consequently defraud, rob, and plunder others, with the utmost greediness and delight.—That the wicked are inwardly of such a character, is especially evident from the inspection of those who are like them in the other life, where external things are removed, and the internals in which men live to eternity are opened—see above, n. 499 to 511;—for then, being no longer restrained by the fear of the law, or of the loss of reputation, honour, gain, or life—which are the external bonds just enumerated—they act insanely, and laugh at sincerity and justice; but when external things are taken away from those who have acted sincerely and justly under the influence of Divine Laws, and they are left in their internals, they act wisely; because they are conjoined with the angels of heaven, from whom they derive wisdom. Hence it is evident that a spiritual man may act precisely like a natural man, in the affairs of civil and moral life, provided only that he be conjoined to the Divine Being as to the internal man, which is his will and thought—see above, n. 358, 359, 360.

531. The laws of spiritual, civil, and moral life, are delivered in the ten commandments of the decalogue. The four first contain the laws of spiritual life; the next four contain the laws of civil life; and the two last contain the laws of moral life. The merely natural man lives in outward conformity to these commandments, in the same manner as the spiritual man; for he also worships the Divine Being, goes to church, hears sermons, assumes the appearance of devotion, does not commit murder, nor adultery, nor theft; neither does he bear false witness, nor defraud his neighbours of their goods; but he avoids these sins merely for the sake of himself and the world, that he may keep up appearances; and therefore he is inwardly altogether opposite to what he appears to be outwardly; for he denies the Divine Being in his heart, is a hypocrite in his worship, and when left to himself and his own thoughts he laughs at the holy things of the church, which he believes are useful only as restraints upon the unthinking vulgar. Such a man is entirely disjoined from heaven, and since he is not a spiritual man, neither is he a moral nor a civil man; for although he commits no murder, he hates every one who opposes him, and burns with revenge inspired by that hatred; so that unless civil laws, and external bonds, which are fears, restrained him, he would commit murder; and since he lusts after revenge continually, it follows that he is continually committing murder. Again, although he does not commit adultery, yet because he believes adultery to be allowable, and would practise it if he had safe opportunity, he is a continual adulterer. He may not steal, but since he covets the goods of others, and does not regard fraud and wicked artifices as really unlawful, he is constantly playing the thief in his mind; and the

case is the same with the precepts of moral life, which teach that we are not to bear false witness, nor to covet the goods of others. Such is the character of every man who denies the Divine Being, and has no conscience derived from religion, as manifestly appears when such persons in the other life are divested of things external, and let into their internals; for then they act in unity with hell, because they are separated from heaven, and consequently they are associated with those who are in hell; but it is otherwise with those who have acknowledged the Divine Being in their hearts, reverenced the Divine laws in their lives, and obeyed the four first commandments of the decalogue as well as the rest. When these are let into their internals, they become wiser than they were in the world; for to them this change is like passing from shade into light, from ignorance into wisdom, and from sorrow into blessedness, because they are in the Divine Being, and thus in heaven. These observations are made in order that the essential distinction which exists between these two classes of men may be understood, although both are outwardly alike.

532. Every one may know that thoughts flow and tend towards their object, according to the intention;—for thought is man's internal sight, which—like the external sight—is turned and fixed by the will. If, therefore, thought or the internal sight is turned towards the world, and fixed upon the world, it becomes worldly; if it is turned to self and self-honour, it becomes corporeal; and if it is turned towards heaven, it becomes heavenly. Hence also it follows, that if the thoughts are turned towards heaven, it is elevated; if it is turned towards self, they are drawn down from heaven, and immersed in corporeal things; and if they are turned towards the world, they are also bent down from heaven, and diffused amongst the objects which are presented to the eyes. Intention springs from love, and therefore man's love determines his internal sight or thought towards its objects. The love of self turns it towards self and selfish objects; the love of the world towards worldly objects, and the love of heaven towards heavenly objects. If, therefore, man's love is known, the state of his interiors may also be known, for the love of heaven elevates the interiors which belong to the mind, and opens them above towards heaven; but the love of the world and the love of self close the interiors above them, and open them beneath. Hence it may be concluded that if the superior principles of the mind are closed above, man can no longer see the things which belong to heaven and the church, and that they appear to be in thick darkness; but whatever is in thick darkness is either denied or not understood, and therefore they who love themselves and the world above all things, deny divine truths in their hearts, because the superior principles of their minds are closed, and although they may speak about such things from memory, they nevertheless do not understand them; because they regard them in the same way in which they regard worldly and corporeal things. They are indeed incapable of attending to anything but what enters through the bodily

senses, and are delighted with nothing else; but many of these things are filthy, obscene, profane, and wicked; nor can they be removed, because, with such persons, there is no influx into the mind from heaven, but it is closed above, as was just observed. The intention of man, which determines his internal sight or thought, is his will; for what a man wills, he intends, and what he intends, he thinks: if, therefore, his intention is directed towards heaven, his thought is determined thither, and with his thought his whole mind, which is thus in heaven; and therefore he is able to look down upon the things of the world which are beneath him, like a man looking from the roof of a house; and thus it is that when the interiors of the mind are open, he can discern his evils and falsities, because they are beneath the spiritual mind; but when the interiors of the mind are not open, he cannot see his own evils and falsities, because he is in them, and not above them. The origin of wisdom and also the origin of insanity is consequently evident, nor is it difficult to understand what will be the quality of man after death, when he is left to will, to think, to act, and to speak, according to his interiors. These observations will also suggest the conclusion that men apparently similar may be inwardly far different.

533. It is also evident that it is not so difficult to live a life which leads to heaven as is commonly supposed, because when anything presents itself to man which he knows to be insincere and unjust, but which he is inclined to do, nothing more is necessary than that he should reflect that it ought not to be done because it is contrary to the divine commandments. If he accustoms himself to think so, and acquires a habit from that custom, he is then gradually joined to heaven, the higher principles of his mind are opened, and in proportion as they are opened, he is able to discern insincerity and injustice; and in proportion as he sees them, they are capable of being shaken off, for it is impossible that any evil can be shaken off until it is seen. This is a state into which man may enter from a free principle —for who is not capable of thinking from a principle of freedom in the manner just described?—but when he has made a beginning, the Lord operates within him to produce all kinds of good, and enables him not only to see evils, but to reject them from his will, and finally to hold them in aversion. This is meant by the Lord's words, "*My yoke is easy, and my burden is light.*" Matt. xi. 30; but it is to be observed that the difficulty of thinking in this manner, and also of resisting evils, increases, in proportion as man commits evil from the will; for in the same proportion he accustoms himself to evils, until at length he does not see them, and is even led to love them, and from the delight of love to excuse them, and by all kinds of fallacies to confirm them as allowable and good. This is the case with those who, at mature age, plunge into evils without restraint, and at the same time reject divine things from the heart.

534. I once saw a representation of the two ways which lead to heaven and hell. First there appeared a broad way which ran to the left, or towards the north, and many spirits were walking

in it; but at a distance there was a stone of considerable magnitude, at which the broad way terminated, and from that stone two ways branched off, one to the left, and one in an opposite direction to the right. The left-hand way was narrow or strait, leading through the west to the south, and so into the light of heaven; but the way to the right was broad and spacious, leading obliquely downwards towards hell. All the spirits seemed at first to go the same way, until they came to the great stone at the head of the two ways, but there they were separated. The good turned to the left, and entered the strait way which led to heaven; but the evil did not see the stone, and therefore fell upon it and were hurt, and when they rose up they ran along the broad way to the right, which tended towards hell. The signification of all these things was afterwards explained to me as follows: the broad way, in which both good and evil walked together and conversed with each other like friends, represented the state of those who live externally alike with sincerity and justice, and who cannot be distinguished by the eye. The stone at the head of the two ways, or at the corner, upon which the evil stumbled, and from which they afterwards ran into the way leading to hell, represented the Divine Truth—which is denied by those who look towards hell—and, in the supreme sense, the Lord's Divine Humanity. They who were conveyed by the way which led to heaven, were those who acknowledged the Divine Truth, and also the Divinity of the Lord. From these representations it was made still more evident, that both the wicked and the good lead the same life outwardly, or walk in the same way, the one as easily as the other; and yet that they who acknowledge the Divine Being from the heart, and especially those within the church who acknowledge the Lord's Divinity, are led to heaven, while they who do not are conveyed to hell. The thoughts of man, which proceed from his intention and will, are represented in the other life by ways, which vary in appearance according to the manner in which the thoughts are modified by the intention, and every one walks in them also accordingly; so that the character of spirits, and the quality of their thoughts, is known from the ways in which they walk; and hence also the meaning of these words of the Lord is evident: "*Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it,*" Matt. vii. 13, 14. The way which leads to life is *narrow*, not because it is difficult, but because there are few who find it, as it is said. From the stone which I saw at the corner, where the broad and common way terminated, and from which two ways branched off in opposite directions, the meaning of these words of the Lord may be clearly inferred: "*Have ye not read that which is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken,*" Luke xx. 17, 18. *Stone* signifies the Divine Truth, and the *stone* (or *rock*) *of Israel* the Lord as to His Divine Humanity. The *builders* are the members of the church. The

head of the corner is where the two ways branch off; and to *fall* and to *be broken*, is to deny and to perish.

535. I have been permitted to converse with some in the other life who had retired from the business of the world that they might devote themselves to piety and holiness; and also with others who had afflicted themselves in various ways, because they imagined that this was to renounce the world, and to subdue the lusts of the flesh; but the majority of them cannot be associated with angels, because they had contracted a sorrowful life from their austerities, and removed themselves from a life of charity, which can only be acquired by living in the world; but the life of angels is a life of gladness resulting from bliss, and consists in performing acts of goodness, which are works of charity; and besides, they who have led a life abstracted from worldly engagements, are inflamed with the idea of their own merits, and are therefore continually urgent to be admitted into heaven, think of heavenly joy as a reward, and are utterly ignorant of its nature. When they are at length introduced amongst angels, and perceive their joy, which is void of merit, and consists in the practice and open performances of duties, and in the blessedness resulting from the good which they do, they are amazed as though they saw things incredible; and since they are not capable of receiving that joy, they depart, and associate with spirits like themselves, who had lived a similar life in the world. As to those who lived in outward sanctity in the world, assiduously frequenting places of worship, devoting themselves to public prayer and self-mortification, and who at the same time continually cherished the idea that they would thus be esteemed and honoured more than others, and be accounted saints after death, they do not go to heaven, because they have done all these things for the sake of themselves; for they defile divine truths by the self-love in which they immerse them, and some of them are consequently so insane as to think themselves gods. These have their lot in hell amongst those who are like them. Others are cunning and deceitful, and are cast into the hells of the deceitful. These are they who lived piously and holily by cunning arts and practices, in order to induce the common people to believe that a divine sanctity was in them. Many of the Roman Catholic saints are of this character. I have been permitted to converse with some of them, and then their life has been manifestly described, both as to its quality in the world and afterwards. These statements are made in order to show that *the life which leads to heaven is not a life of retirement from the world, but of action in the world;* that a life of piety without a life of charity, which can only be acquired in the world, does not lead to heaven; but a life of charity, which consists in acting sincerely and justly in every situation, engagement, and work, from an inward principle, that is, from a heavenly origin; and that such an origin is in that life when man acts sincerely and justly because it is agreeable to the Divine Law. Such a life is not difficult, but a life of piety alone without charity is difficult, although it leads *away* from heaven as much as it is commonly believed to lead *to* heaven.

OF HELL.

THE LORD RULES THE HELLS.

536. It has been shown already, throughout the preceding part of this work, and specifically at n. 2 to 6, that the Lord is the God of heaven, and therefore that all government in heaven is the Lord's; but since the relation of heaven to hell, and of hell to heaven, is like that of two opposites, which mutually act against each other, and whose action and reaction produce an equilibrium in which all things subsist; therefore, in order that all things may be kept in equilibrium, it is necessary that He who rules the heavens should also rule the hells; for unless the same Ruler restrained the assaults of hell and calmed the insanities which rage there, equilibrium would be destroyed, and the whole universe would perish with it.

537. It may be useful here to say a few words on the subject of equilibrium itself. It is well known that when two things mutually act against each other, and the reaction and resistance of the one are equal to the action and impulse of the other, neither of them has any force; because each motive neutralizes the other, and therefore a third may act upon them at pleasure as easily as if there were no opposition. Such is the equilibrium between heaven and hell. It is not the equilibrium of two bodily combatants, whose strength is equal, but it is the spiritual equilibrium of the false against the true, and of evil against good. There is a continual exhalation from hell of the false derived from evil, and a continual exhalation from heaven of the true derived from good, and hence results a spiritual equilibrium in which man enjoys freedom of thought and will; for whatever a man thinks and wills has relation either to evil and the false thence derived, or to good and the truth derived from good; and consequently, when he is in equilibrium, he is free to receive evil and the false thence derived from hell, or good and the truth of good from heaven. Every man is kept in this equilibrium by the Lord, because the Lord rules both heaven and hell; but why man is held in freedom by this equilibrium, and why evil and falsehood are not removed from him, and goodness and truth implanted in him by the Lord, will be explained in another chapter.

538. I have been frequently allowed to perceive the sphere of the falsehood derived from evil which exhales from hell: it is like an incessant effort to destroy all that is good and true, combined with anger and a sort of raving madness at not being able to do so. This effort is primarily against the Divine principle of the Lord, which it would fain destroy and annihilate, because all good and truth proceed from Him; but a sphere of truth derived

from good streams forth from heaven and restrains the raging of the hells; and hence comes equilibrium. This sphere from heaven was perceived to be from the Lord alone, although it appeared to come from the angels in heaven. It is from the Lord alone and not from the angels, because every angel in heaven acknowledges that nothing of goodness and truth is from himself, but that all is from the Lord.

539. All power in the spiritual world belongs to truth derived from good, because the essential of the Divine principle in heaven is Divine Goodness and Divine Truth, and all power belongs to the Divine Being; but the falsehood derived from evil has no power, because all power belongs to truth derived from good, and in the falsehood derived from evil there is nothing of the truth derived from goodness. Hence therefore there is all power in heaven, and none in hell; for every one in heaven is in truths derived from good, and every one in hell is in falsities derived from evil; because no one is admitted into heaven until he is in truths derived from goodness, nor is any one cast down into hell until he is in falsities derived from evil. That this is the case, may be seen in the sections on the first, second, and third states of man after death, n. 491 to 520; and that all power belongs to truth derived from goodness, may be seen in the chapter concerning the power of the angels of heaven, n. 228 to 233.

540. Such, then, is the equilibrium between heaven and hell. All the inhabitants of the world of spirits exist in that equilibrium, because the world of spirits is in the midst between heaven and hell; and all men in the natural world are kept in a similar equilibrium, for the same reason, because they are governed by the Lord through the medium of spirits who are in the world of spirits; but of this mediate government more will be said shortly. The equilibrium now described could not exist, unless the Lord ruled both heaven and hell and regulated their opposition; for, otherwise, falsities derived from evils would preponderate, and affect the simple good who are at the extremities of heaven, and might be more easily perverted than the angels themselves, and thus the equilibrium would perish, and with it the freedom of man.

541. Hell is distinguished into societies in the same manner as heaven, and their numbers are exactly alike; for every society in heaven has a society opposite to it in hell. This arrangement is for the sake of equilibrium; and the societies in hell are distinguished according to their evils and the falsities thence derived, because the societies in heaven are distinguished according to goods and the truths derived from good. That every good has an opposite evil, and every truth an opposite false, is evident, because neither can be said to exist without relation to its opposite, for opposites reveal the quality of each other, and the degree of their intensity; and this is the origin of all perception and sensation. The Lord therefore continually provides that every society of heaven should have its opposite in a society of hell, and that there should be an equilibrium between them.

542. Since hell is distinguished into as many societies as heaven,

therefore also there as many hells as there are societies of heaven; for as every society of heaven is a heaven in a lesser form—see above, n. 51 to 58—every society of hell is also a hell in a lesser form; but in a general point of view there are three heavens, and also three hells. The lowest hell is opposed to the inmost or third heaven; the middle hell is opposed to the middle or second heaven; and the highest hell is opposed to the lowest or first heaven

543. The manner in which the Lord rules the hells may be briefly explained. The hells in general are ruled by the general afflux of Divine Goodness and Divine Truth from the heavens, by which the general effort which issues from the hells is checked and restrained; but they are also ruled by an especial afflux from each heaven, and from each society of heaven; and in a more particular sense they are ruled by angels, who are appointed to inspect them, and to restrain the insanities and disturbances with which they abound. Sometimes, also, angels are sent thither to moderate those insanities and disturbances by their presence; but in general *all the inhabitants of hell are ruled by fear.* Some are ruled by fears implanted in the world, which still retain their influence; but since these fears are not sufficient with all, and also because they lose their force by degrees, the fear of punishment is added, and this fear is the chief means of deterring them from doing evils. The punishments of hell are various, and are gentle or severe according to the nature of the evils to be restrained. In most cases the more malignant spirits, who excel the rest in cunning and artifice, and are able to keep them in obedience and slavery by punishments and the terrors which they inspire, are set over their companions; but these governors dare not pass beyond certain prescribed limits. It is worthy to be mentioned again, that the fear of punishment is the only means of restraining the violence and fury of the infernals. There is no other.

544. It has been hitherto supposed in the world that there is some one devil who rules over the hells; that he was created an angel of light, and that he was cast down with his crew into hell because he rebelled against God; and this belief has become prevalent, because certain passages of the Word which speak of the Devil and Satan, and also of Lucifer, have been understood according to the sense of the letter; but the Devil and *Satan* mean hell considered under different aspects. The *Devil* means the hell which is at the back, and is inhabited by the very worst spirits, called evil genii; and *Satan* denotes the hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits; and *Lucifer* denotes those who are of Babel or Babylon, and who pretend to have dominion even in heaven That there is no single devil to whom the hells are subject, is also evident, because all who are in hell, as well as all who are in heaven, proceed from the human race—see n. 311 to 317—and because from the beginning of the creation to the present time, they amount to myriads of myriads, every one of whom is a devil of such a quality as he had acquired by living in the world in opposition to the Divine; but on this subject, see above, n. 311. 312.

THAT THE LORD CASTS NO ONE INTO HELL, BUT THAT EVIL SPIRITS CAST THEMSELVES IN.

545. Some persons have believed very confidently that God turns away His face from man, rejects him, and casts him into hell, and that He is angry with him on account of his evils; and others go still further, and affirm that God punishes man, and brings evil upon him. They also confirm this opinion from the literal sense of the Word, in which expressions occur which appear to sustain it; for they are not aware that the spiritual sense of the Word, which explains the literal sense, is entirely different, and that hence the genuine doctrine of the church, which is derived from the spiritual sense of the Word, teaches otherwise. True doctrine declares that the Lord never turns away His face from man, never rejects him, never casts any one into hell, and is never angry; and every one, whose mind is in a state of enlightenment, perceives this when he reads the Word, because God is goodness itself, love itself, and mercy itself; but goodness itself cannot do evil to any one, nor can love and mercy cast man out; because it is contrary to their very essence, and therefore contrary to the Divine Nature. When therefore such men read the Word, they clearly perceive that God never turns Himself away from man, and that since He never turns Himself away from man, He deals with him from goodness, from mercy, and from love; that is, He wills his good, He loves him, and he is merciful to him. These conclusions also convince them that the letter of the Word must contain a spiritual sense, according to which the expressions quoted above are to be explained; and that in the sense of the letter they are accommodated to man's first or imperfect apprehension, and to his most general ideas.

546. They who are in a state of enlightenment see farther, that good and evil are opposites; that they are opposed one to the other as heaven is to hell; that all good is from heaven, and all evil from hell; that since the Divine principle of the Lord makes heaven, n. 7 to 12, therefore nothing flows into man from the Lord but good, nor anything from hell but evil; and that therefore the Lord is continually withdrawing man from evil, and leading him to good, while hell is continually leading him into evil. Unless man were between both, he would have no power of thought, nor any will, and still less any freedom and choice; for all these flow from the equilibrium of good and evil. If therefore the Lord were to turn Himself away from man, and leave him to evil alone, he would no longer be man; and hence it is evident, that the Lord flows into every man with good, whether he be good or evil, but still there is a difference between the evil and the good; for the Lord's influx is continually striving with an evil man to lead him from evil, and with a good man to lead him to good; but the cause of this difference is in man himself, because he is the recipient.

547. It is therefore manifest, that man is enabled to do evil by hell, and good by the Lord; but since he believes that whatever he does he does from himself, the evil which he does adheres to

him as his own, and thus man is the cause of his own evil, and not the Lord. Evil in man is hell within him; for whether we speak of evil or of hell, it is the same thing. Now since man is the cause of his own evil, it follows that he casts himself into hell; for the Lord is so far from casting man into hell, that He delivers him from hell, in proportion as he does not will and love to be in his own evil; but it was shown at n. 470 to 484, that all man's will and love remains with him after death, and therefore he who wills and loves evil in the world, wills and loves evil in the other life, with the fearful difference that he is no longer willing to be withdrawn from it. This is the reason that a man who is in evil is tied to hell, and actually is there as to his spirit; and that after death he desires nothing more earnestly than to be where his own evil is. It is, therefore, clearly evident, that the Lord does not punish man after death, but that man casts himself into hell.

548. We will now briefly explain how man casts himself into hell. When man first enters the other life, he is received by angels, who render him all kinds of good offices, and converse with him concerning the Lord, and heaven, and angelic life, and instruct him in truths and goods; but if he is one of those who indeed knew these things in the world, but who denied or despised them in his heart, he soon wishes to leave them, and seeks opportunity to be gone. When the angels perceive his intention, they leave him, and he associates with others who also leave him for the same reason, until he joins spirits who are in similar evil with himself—see above, n. 445 to 452. As soon as he is associated with his own, he turns himself away from the Lord, and turns his face towards the hell with which he was conjoined in the world, which is inhabited by those who are in a similar love of evil These circumstances prove that the Lord draws every spirit towards Himself by the ministration of angels, and by influx from heaven; but that spirits who are in evil resist with all their might, and, as it were, tear themselves away from the Lord; for they are drawn by their own evil, and therefore by hell, as by a rope; and, since their love of evil makes them willing to be drawn, it is manifest that they cast themselves into hell freely. This cannot be believed in the world, in consequence of the prevalent idea concerning the nature of hell; nor is there any appearance in the other life contrary to that idea, except with those who actually go to hell; for others see them as though they were thrust down, and indeed such of them as are in the ardent love of evil, appear to be cast in headlong: and this appearance suggests the conclusion that they are cast into hell by Divine Power; but on this subject more may be seen below, n. 574. The facts already stated are, however, sufficient to prove that the Lord casts no one into hell; but that every one who goes there casts himself in, both while he lives in the world, and also after death when he becomes a spirit amongst spirits.

549. The Lord, from His divine essence—which is goodness, love, and mercy—cannot deal in the same manner with every man, because evils and the falsities thence derived not only resist

and blunt His divine influx, but reject it entirely; for evils and the falsities derived from them are like black clouds interposed between the sun and the human eye, which take away the brightness and serenity of day, although the sun with constant effort endeavours to dispel them, and transmits something of shady light through various indirect passages. It is exactly the same in the spiritual world, for there the sun is the Lord and the Divine Love—n. 116 to 140; the light is the Divine Truth—n. 126 to 140; black clouds are falsities derived from evil, and the eye is the understanding. In proportion therefore as any one in the spiritual world is in falsities derived from evils, he is encompassed by a cloud, which is black and dense according to the degree of his evil; and from this comparison it may be seen that the Lord is constantly present with every one, but that he is received differently by each.

550. Evil spirits in the world of spirits are severely punished, in order that they be deterred from doing evil; and this appears to be the Lord's doing, although no punishment is from the Lord; for evil itself is the origin of punishment, because evil and its own punishment are so intimately conjoined that they cannot be separated; and the infernal crew desire and love nothing better than to do evil, and especially to inflict punishment and torture on others. They therefore actually injure and punish every one who is not protected by the Lord; and since all who do evil from an evil heart reject the protection of the Lord, infernal spirits rush upon them and punish them. This may be illustrated in some measure by crimes and their punishments in the world, where also they are conjoined; for laws prescribe a certain punishment for every crime, and therefore whoever rushes into crime, rushes also into punishment; the only difference is, that crime may be concealed in the world, while concealment is impossible in the other life. From all these considerations it follows, that the Lord does evil to no one, and that His relation to the evil-doer is like that of a king, or a judge, or the law, none of which is the cause of punishment, because none of them compelled the criminal to do wrong.

ALL THE INHABITANTS OF HELL ARE IN EVILS AND IN THE FALSITIES DERIVED FROM EVILS, WHICH ORIGINATE IN SELF-LOVE AND THE LOVE OF THE WORLD.

551. All who are in hell are in evils and in the falsities thence derived, but no one there is in evils and at the same time in truths. Almost all bad men in the world are acquainted with spiritual truths, which are the truths of the church, for they learn them in childhood, and afterwards they are impressed upon them by preaching, by the reading of the Word, and by their own conversation concerning them. Some even induce others to believe that they are Christians in heart, because they can speak from truths fluently, and with pretended affection; and also because

their actions appear to proceed from the sincerity of spiritual faith; but such of them as think inwardly in opposition to those truths, and abstain from the practice of the evil which is in agreement with their real thoughts, only through fear of the law, or with a view to reputation, honour, and gain, are all evil in heart, and are in truth and goodness not as to the spirit, but only as to the body. When therefore external things are taken away from them in the other life, and the internal things proper to their spirits are revealed, they are altogether in evils and falsities; and it is made evident that truth and goodness existed in their memories as mere scientific acquirements, which they brought forth in conversation for a pretence, when they put on the semblance of good as though it were from spiritual love and faith. When such spirits are let into their internals, and consequently into their evils, they are no longer able to speak truths, but only falsities; because then they speak from their evils, and to speak truths from evils is impossible; but such a spirit is nothing but his own evil, and that which proceeds from evil is falsehood. Every evil spirit is reduced into this state before he is cast into hell—see above, n. 499 to 512; and this is called being *vastated* or freed from truth and goodness; but *vastation* is nothing more than being let into the internals, or into the *proprium* of the spirit, which is the spirit itself. On this subject more may be seen above, n. 425.

552. When man is brought into this state after death, he is no longer a man-spirit, as he was in his first state—see above, n. 491 to 498—but he is truly a spirit; for one who is truly a spirit has a face and body corresponding to his internals, which belong to the mind, and consequently his external form is the type or effigy of his internal. This state is realised after the first and second states already described have been passed through, and then the character of a spirit is known at sight, not only from his face, but from his body, and also from his speech and gestures; and since he is now in himself—that is, in his own true identity—he cannot remain in any other place than where those are who are like him; for in the spiritual world there is a universal communication of affections and thoughts, so that a spirit is conducted to his like, as it were of himself, because he seeks them from his own affection and its delight. He turns himself towards them because he then breathes his own life or draws his breath freely, which he cannot do when he turns himself in another direction. It is important to remember that communication with others, in the spiritual world, depends upon the aspect of the face; and that every one has continually before him those who are in similar love with himself. It was also shown above, n. 151, that this presence continues in whatever direction the body be turned; and hence it is that all infernal spirits turn themselves backward from the Lord to the thick darkness, and the darkness, which in the spiritual world occupy the places of the sun and moon of the natural world; and that all the angels of heaven turn themselves to the Lord as the sun and moon of heaven—see above, n. 123, 143, 144, 151. From these considerations it is

manifest that all who are in the hells are in evils and in the falsities thence derived; and also that they are turned to their own loves.

553. All spirits in hell, when seen in any degree of heavenly light, appear in the form of their own evil; for every one there is an effigy of his own evil, because the interiors and exteriors act in unity, and the interiors are visibly exhibited in the exteriors, which are the face, the body, the speech, and the gestures. Their quality is therefore known at sight. In general their forms imply or evince contempt of others; menace against those who do not pay them respect; hatreds of various kinds, and also various kinds of revenge; and in these forms outrage and cruelty are transparent from within; but when others commend, venerate, and worship them, their faces are drawn up and have an appearance of gladness arising from delight. It is impossible to give a brief description of all these forms as they really appear, because no two are alike: there is, however, a general similarity between those who are in similar evil, and therefore in the same infernal society; and that general similarity, like a common groundwork, is the basis of every countenance, and the cause of a certain likeness. In general their faces are direful and void of life like those of corpses; but in some instances they are black, and in others fiery like little torches; in others they are disfigured with pimples, warts, and ulcers; and frequently no face appears, but instead of a face something hairy or bony, and sometimes nothing but teeth. Their bodies also are monstrous, and their speech is the speech of anger, or hatred, or revenge; for every one speaks from his own falsity, and the tone of his voice proceeds from his own evil. In a word, they are all images of their own hell. It has not been granted me to see the form of the universal hell; but I have been told, that as the universal heaven viewed as a whole resembles one man—n. 59 to 76—so the universal hell viewed as a whole resembles one devil, and may likewise be represented in that form—see above, n. 544; but the specific forms of the hells or infernal societies has been frequently revealed to me, for at their apertures, which are called the gates of hell, there usually appears a monster, which represents the common form of those who are within. The outrageous passions of those who dwell there are also represented by things direful and atrocious, the particular appearance of which I forbear to mention; but whatever may be the appearance of infernal spirits when viewed in the light of heaven, they appear amongst themselves like men; and this is a provision of the Lord's mercy that they may not seem as loathsome to one another as they are to the angels; but this merciful appearance is a fallacy, for as soon as a ray of light from heaven is let in, their human forms are turned into monstrous shapes, which represent their true character; because everything appears in the light of heaven as it really is. Hence therefore they shun the light of heaven, and cast themselves down into their own gross light, which is like that of burning charcoal, and in some cases like that of burning sulphur. This light is turned into utter darkness, if any ray of light from heaven falls upon it;

and hence it is that the hells are said to be in *thick darkness* and in *darkness;* and that *thick darkness* and *darkness* signify falsities derived from evils such as prevail in hell.

554. Since the monstrous forms of spirits in the hells are forms of contempt of others, of menace against those who do not pay them honour and respect, and of hatred and revenge against those who do not favour them, it is evident that they are common types of the love of self and the love of the world; and that the evils of which they are specific forms derive their origin from those two loves. I have also been told from heaven, and convinced by much experience, that those two loves, self-love and the love of the world, rule in the hells, and make the hells; and that love to the Lord and love towards the neighbour rule in the heavens, and make the heavens; and also that the two loves of hell and the two loves of heaven are diametrically opposite to each other.

555. At first I wondered how it was that self-love and the love of the world should be so diabolical; and that those who cherish those loves are such monsters to look at; because self-love is thought little of in the world, and pride, which is the outward display of an inflated mind, is alone believed to be self-love, because it is visibly offensive. Self-love, when it is not so puffed-up, is believed to be the fire or vivifying principle of life, by which man is excited to aspire to offices, and to perform useful actions; and it is contended that his mind would grow torpid in any situation, unless he were roused by the desire of honour and glory. The world demands, "Who ever did any worthy, useful, or distinguished action but for the sake of being celebrated and honoured by others, or in the minds of others; and what is this, but the ardent love of glory and honour, which is the love of self?" Thus it is not known in the world, that self-love is the love which rules in hell, and consequently makes hell in man; and therefore it is necessary to describe it, and to show that all evils and the falsities derived from them originate in that love.

556. Self-love consists in a man's wishing well to himself alone, and not to others except for the sake of himself, even though they be the church, or his country, or human society at large. To confer benefits merely for the sake of our own reputation, honour, and glory, is also a form of self-love; because unless these rewards can be obtained by doing good to others, the selfish man says in his heart, "What business is it of mine? Why should I do this? What advantage is it to me?" and so he does nothing. It is evident therefore that a man who is principled in self-love, neither loves the church, nor his country, nor society, nor any useful purpose, but himself alone. His delight is the delight of mere self-love, and since the delight which proceeds from the love makes the life of man, therefore his life is a life of self; and the life of self is a life derived from the *proprium* of man, and the *proprium* of man is essentially nothing but evil. He who loves himself, loves also those with whom he is connected; as his children, his grandchildren, and, in general, all who act in unity with him,

and whom he calls his friends. To love them is also to love himself; for he regards them as it were in himself, and himself in them, and numbers amongst his friends all who commends honour, and pay their court to him.

557. The nature of self-love is best known by comparison with heavenly love. Heavenly love consists in loving useful actions for their own sake; that is, in loving the very works which a man performs for the good of the church, or of his country, or of society, or of a fellow-citizen; for this is to love God and our neighbour, because all useful purposes and all good works are from God, and are [viewed abstractly] the neighbour who is to be loved; but whoever loves them for the sake of himself, loves them merely as servants who minister to his gain or ease, and therefore he who is principled in self-love, would have the church, his country, his fellow-citizens, and all human society, serve him; for he exalts himself instead of being their servant, and puts them beneath him. So far therefore as any one is in self-love, he removes himself from heaven, because he removes himself from heavenly love.

558. Again: so far as any one is in heavenly love, he is led by the Lord, since that love consists in loving useful purposes and good works, and in doing them with delight of heart for the sake of the church, of our country, of a fellow-citizen, or of human society; for the Lord himself is in that love, and it comes down from Him. So far also as any one is in self-love, he is led by himself; for that love consists in performing useful offices and good works for the sake of himself; but in proportion as any one is led by himself, he is not led by the Lord, and hence it follows, that so far as any one loves himself, he removes himself from the Divine Being, and thus from heaven. Man is led by himself when he is led by his *proprium*, but the *proprium* or peculiar characteristic of man is nothing but evil; for it is his hereditary evil nature, which consists in loving himself more than God, and the world more than heaven. Man is let into his *proprium*, and consequently into his hereditary evils, as often as he does good works for the sake of himself; for then he looks from good works to himself, and not from himself to good works, and therefore his very useful deeds are an image of himself, and not of the Divine. This has been proved to me experimentally. There are evil spirits in the intermediate quarter between the north and west, under the heavens, who are skilled in the art of letting well-disposed spirits into their *proprium*, and thus into evils of various kinds, which they effect by superinducing thoughts concerning themselves, either openly, by praises and honours, or secretly, by determinations of their affections to themselves; and so far as they accomplish this, they turn away the faces of the well-disposed spirits from heaven, darken their understandings, and call forth evils from their *proprium*.

558. That self-love is the opposite of neighbourly love, is plain from the origin and essence of both. With those who are in self-love, the love of the neighbour commences from self, for they insist that a man's nearest neighbour is himself, and thus from

self, as its centre, their charity goes forth to all who make one with them, diminishing as it proceeds, according as their conjunction by love becomes less and less, and ceasing entirely with those who are out of that association; while they who are opposed to them and their evils are accounted as enemies, although they are wise or upright, or sincere or just; but spiritual love towards the neighbour begins from the Lord, and from Him as its centre proceeds to all who are conjoined to Him by love and faith, extending to them all according to the quality of their love and faith. Hence it is evident that the neighbourly love which commences from man is opposite to that which commences from the Lord; and that the former proceeds from evil, because it takes its origin in the *proprium* of man, while the latter proceeds from good, because it comes from the Lord, who is Goodness itself. It is evident also that the neighbourly love which proceeds from man and his *proprium* is corporeal, while that which proceeds from the Lord is heavenly. In a word, where the love of self prevails, it constitutes man's head, and heavenly love is but the feet on which it stands, if it serve him; but if it do not serve him, he tramples it under foot. This will incidentally explain why they who are cast down into hell, appear to fall headlong with their feet upwards towards heaven—see above, n. 548.

559. Self-love also is of such a quality, that, in proportion as the reins are given it, that is, so far as external bonds are removed, it rushes forth with mad desire to rule not only the whole terrestrial globe, but also the universal heaven, and even the Divine Being Himself; for it knows neither limit nor end. This tendency lurks in every one who is principled in self-love, although it does not appear before the world, where it is restrained by the fear of the law and its penalties, or of the loss of reputation, honour, gain, employment, or life; which are the external bonds above-mentioned. That this is the case, is obvious from the conduct of potentates and kings, who are not subject to such restraints and bonds; for they rush with impetuosity to subjugate provinces and kingdoms, and aspire after unlimited power and glory, with desires that are only enlarged by success. The same truth is still more evident from that modern church or Babylon, which extends its dominion over heaven, transfers all the divine power of the Lord to itself, and lusts continually for more. When persons of this character enter the other life after death, they are altogether opposed to the Divine Being and to heaven, and are in favour of hell, as may be seen in the little work ON THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON.

560. Imagine a society composed entirely of men who love themselves alone, and who love others only so far as they make one with themselves. It is evident that their love is like that which exists among robbers; for they embrace and call each other friends when they are united by a common interest; but when that is severed, they despise all subordination, and murder one another. If the interiors or minds of such men are explored, they are seen to be full of mortal hatred against each other, while they laugh in their hearts at all justice and sincerity, and even

at the Divine Being Himself; for they regard Him as a nonentity. This will appear more clearly when we come to treat of the societies in hell, which consist of spirits whose ruling love is the love of self.

561. The interiors, which belong to the thoughts and affections, of those who love themselves above all things, are turned towards themselves and the world, and thus they are turned away from the Lord and heaven. Hence therefore they are filled with evils of every kind, so that nothing Divine can flow into them; for the Divine influx is defiled at its first entrance by their selfish thoughts, and is even infused into the evils which originate in their *proprium*. On this account the selfish, in the other life, look backward from the Lord towards that mass of thick darkness which there occupies the place of the sun of the natural world, and which is diametrically opposite to the sun of heaven, which is the Lord—see above, n. 123. *Thick darkness*, when mentioned in the Word, signifies evils, and *the sun* of the natural world the love of self.

562. The evils which distinguish those who are in the love of self, are, in general, contempt of others, envy, enmity, and thence hostility against all who do not favour them; hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. As to religion, they not only cherish contempt of the Divine Being, and divine things, which are the truths and goods of the church, but they also feel anger against them; and that anger is turned into hatred when they become spirits; for then they not only cannot endure to hear the truths and goods of the church, but they burn with hatred against all who acknowledge and worship the Divine Being. I once conversed with a spirit who had been a man of authority in the world, and loved himself supremely, and his hatred resulting from anger was so roused by the bare mention of a Divine Being, and especially by the name of the Lord, that he burned with a desire to murder Him. When his love was unrestrained, he was desirous to be the sovereign of hell, that he might continually infest heaven from self-love; and many of the Roman Catholic religion entertain this desire when they perceive, in the other life, that the Lord has all power, and that they have none.

563. Some spirits once appeared in the western quarter towards the south, who said that they had filled posts of great dignity in the world, and that they deserved to be preferred above others, and to rule over them; but when they were examined by the angels and their inward quality developed, it was discovered that they had not regarded usefulness when fulfilling the duties of their office in the world, but themselves alone, and thus that they had preferred themselves to usefulness. Since, however, they were intensely solicitous to be set over others, it was permitted them to take their places among those upon whom depended the regulation of important affairs; and then it was perceived that they were unable either to attend to the business under discussion, or to see things inwardly in themselves; and that they spoke not from regard to the *use* of the measure pro-

posed, but from some *selfish end;* and that they would act from personal favour according to their arbitrary pleasure. They were therefore dismissed from their office, and left to seek employment for themselves elsewhere. They then proceeded still further towards the west, and were received first in one place and then in another; but they were everywhere told that they thought only of themselves, or of other things under the influence of self, and that, consequently, they were stupid, like sensual-corporeal spirits. They were consequently banished from every quarter, and at last, reduced to complete destitution, they begged for alms. This experience demonstrated most clearly, that although they who are in self-love may seem in the world to speak like wise men from the fire of that love, still their speech is only from the memory, and not from rational light; but in the other life the things of the natural memory are no longer permitted to be reproduced, and therefore these spirits are more stupid than others, because they are separated from the Divine Being.

564. There are two kinds of dominion. The one springs from love towards the neighbour, and the other from self-love; and therefore in their essence they are opposites. He who exercises authority from a principle of neighbourly love, is desirous to promote the good of all, and loves nothing so much as to perform useful offices, and thus to serve others; but to serve others is to desire their good, and to perform useful offices to the church, to our country, to society, and to our fellow-citizens. This therefore is the love of him who loves his neighbour, and this is the delight of his heart; so that when he is raised to dignities above others, he is glad, not because of the dignities themselves, but on account of the useful actions which they enable him to perform more abundantly and more extensively; and this is the authority which rules in heaven; but he who rules from the love of self, desires the welfare of no one but himself, and therefore all the useful actions which he performs are for the sake of his own honour and glory, for these are in his view the only uses. Even when he serves others, his secret design is to serve himself, that he may be honoured and raised to higher power; and thus he courts dignities, not for the sake of performing good offices to his country and the church, but that he may obtain pre-eminence and glory, and thus enjoy the delight of his heart. The love of dominion remains with every one after his life in the world; but those alone who exercise authority from a feeling of love towards their neighbour are entrusted with power in heaven; for their authority is not simply personal, but the useful purposes which they love rule in them, and *when usefulness rules, the Lord rules.* On the other hand, they who exercise authority in the world under the influence of self-love, become vile slaves in hell. I have seen the mighty ones of the earth who ruled with imperious dominion, cast out amongst the vilest spirits, and some of them immersed in noisome and filthy dens.

565. The love of the world is not so directly opposed to heavenly love as the love of self, because it does not conceal within it such direful evils. The love of the world consists in desiring to obtain

the wealth of others by every kind of artifice; in setting the heart on riches, and in suffering the world to draw us from spiritual love—which is love towards the neighbour—and thus to alienate us from heaven and the Divine Being; but this love assumes many forms. There is the love of wealth for the sake of various useful offices which afford worldly delight. There is the love of wealth for its own sake, which is avarice, and so forth. The *end* for which wealth is sought, is called its *use*, and every love derives its quality from its end or aim; for all other things are subservient to it.

WHAT IS MEANT BY HELL-FIRE, AND GNASHING OF TEETH.

566. Scarcely any one hitherto has understood the meaning of the *everlasting fire* and *gnashing of teeth*, which are mentioned in the Word as the portion or lot of those who are in hell; because men think materially concerning the Word, from ignorance of its spiritual sense, and therefore some understand that "*fire*" means material fire; some that it denotes torment in general; some that it signifies the pangs of conscience; and some suppose that the word is used merely to excite terror, and deter the wicked from the commission of crimes. In the same manner some understand "*gnashing of teeth*" to mean the literal act; and others, only a horror, like that which is excited by the sound of it; but an acquaintance with the spiritual sense of the Word reveals the true meaning of "*everlasting fire*" and "*gnashing of teeth;*" for in every expression in the Word, and in every shade of their meaning, there is a spiritual sense; because the Word, in its essence, is spiritual, and what is spiritual cannot be revealed to man except in a natural manner; because man is in the natural world, and thinks from the things of that world. We will therefore now explain what *everlasting fire* is, and what is meant by the *gnashing of teeth*, when those expressions are used to denote the state of spirits after death.

567. Heat springs from two sources: one is the sun of heaven, which is the Lord, and the other is the sun of the world. The heat which proceeds from the sun of heaven is spiritual heat, which in its essence is love, see above—n. 126 to 140; but that which proceeds from the sun of the world is natural heat, which in its essence is not love, but is adapted to serve as a receptacle of spiritual heat or love. That love in its essence is heat, is sufficiently demonstrated by well-known facts; for the mind, and thence the body, grows warm from love, and that warmth corresponds to the intensity and quality of the love. Man experiences this phenomenon as well in winter as in summer. The heating of the blood is a further evidence of the same truth. That natural heat which proceeds from the sun of the world, serves as a receptacle for spiritual heat, is manifest from the heat of the body; for the heat of the body is produced by the heat of the spirit, and is its substitute in the body; but it is more

strikingly evident from the effect of the spring and summer heat on animals of every kind, for then they every year renew their loves: not that the heat of those seasons inspires them with love, but it disposes their bodies to receive the heat which flows into them from the spiritual world; for the spiritual world flows into the natural world as a cause into its effect. If any one imagines that natural heat produces the loves of animals, he is much deceived, for the spiritual world flows into the natural world, and not *vice versâ;* and all love is spiritual, because it is of the life itself. If any one believes that anything exists in the natural world independently of influx from the spiritual world, he too is deceived, for natural things exist and subsist entirely from spiritual things. The subjects of the vegetable kingdom also germinate from influx out of the spiritual world, for the natural heat of spring and summer merely disposes seeds into their natural forms, by expanding and opening them, so as to admit that influx to act within them as a cause of germination. These facts are adduced in order to show that there are two kinds of heat, the one spiritual and the other natural; that spiritual heat proceeds from the sun of heaven, and natural heat from the sun of the world; and that the influx of the spiritual into the natural, and the subsequent co-operation of both, present the effects which are visible in the world.

568. The spiritual heat which exists in man is the heat of his life, because, as we just observed, that heat in its essence is love; and this is what is meant in the Word by *fire*. Heavenly fire denotes love to the Lord and love towards the neighbour, and infernal fire denotes self-love and the love of the world.

569. The fire of hell or infernal love derives its existence from the same origin as the fire of heaven or heavenly love. Both proceed from the sun of heaven, which is the Lord, but the Divine efflux is made infernal by those who receive it; for all influx from the spiritual world assumes a quality according to the reception it meets with, or according to the forms into which it flows, just as the heat and light of the sun of the world are modified by their recipients. When natural heat flows into shrubs and flowers it produces vegetation, and draws forth grateful and delicious odours; but if the same heat flows into filthy and cadaverous substances, it causes putrefaction, and draws forth noisome and disgusting stenches. In like manner, when natural light falls upon one object, it produces beautiful and pleasing colours, but ugly and unpleasant colours if it falls upon another; and so it is with the heat and light of the sun of heaven, which is love; for when the heat or love flows into good men, good spirits or angels, it makes their goodness fruitful; but when it flows into the wicked, a contrary effect ensues; for their evils either suffocate it or pervert it. So also when the light of heaven flows into the truths arising from goodness, it imparts intelligence and wisdom; but when it flows into the falsities of evil, it is turned into insanities and phantasies of various kinds. Thus in every case the effect depends upon reception.

570. Since the fire of hell is the love of self and the world, it

includes every lust which springs from those loves; for lust is love constantly exercised, because man continually desires that which he loves. Lust is delight also, for when man obtains anything which he loves or desires, he is sensible of delight; nor is there any other origin of heartfelt delight. The fire of hell, therefore, is the lust and delight which spring from the love of self, and the love of the world; and the evils which spring from these loves are contempt of others; enmity and hostility against those who are opposed to us; envy, hatred, revenge, and consequently savageness and cruelty; and with regard to the Divine Being, they are denial of His existence, and thence contempt, derision, and blasphemy against the holy things of the church. After death, when man becomes a spirit, these evils ar turned into anger and hatred against everything holy—see above, n. 562; and since evils in the wicked continually breathe destruction and murder against those whom they call their enemies, and against whom they burn with hatred and revenge, therefore it is the delight of their life to desire to destroy and murder them; and even when they cannot do it they still delight in the wish to injure and torment them. These are the things which are meant in the Word by fire, when treating of the wicked and of hell. Some passages may be adduced for the sake of confirmation: "*Every one is a hypocrite and an evil-doer, and every mouth speaketh folly; for wickedness burneth as a fire. It shall dev ur the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up (like) the lifting up of smoke; and the people shall be as the fuel of the fire. No man shall spare his brother,*" Isa. ix. 17, 18, 19. "*I will show wonders in the heavens and in the earth; blood, and fire, and pillars of smoke. The sun shall be turned into darkness,*" Joel ii. 30, 31. "*The land thereof shall become burning pitch. It shall not be quenched night nor day. The smoke thereof shall go up for ever,*" Isaiah xxxiv. 9, 10. "*Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up,*" Mal. iv. 1. "*Babylon is become the habitation of devils—and they cried when they saw the smoke of her burning; and her smoke rose up for ever and ever,*" Apoc. xviii. 2, 18; xix. 3. "*He opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit,*" Apoc. ix. 2. "*Out of the mouth of the horses went forth fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, an by the smoke, and by the brimstone,*" Apoc. ix. 17, 18. "*If any man worship the beast—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone,*" Apoc. xiv. 9, 10. "*The fourth angel poured out his vial upon the sun, and p wer was given unto him to scorch men with fire; and men were scorched with great heat,*" Apoc. xvi. 8, 9. "*They were cast into a lake burning with fire and brimstone,*" Apoc. xix. 20; xx. 14, 15; xxi. 8. "*Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire,*" Matt. iii. 10; Luke iii. 9. "*The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things*

that offend, and them which do iniquity; and shall cast them into a furnace of fire," Matt. xiii. 41, 42, 50. "*Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,*" Matt. xxv. 41. "*They shall be cast into everlasting fire—into hell fire—where their worm dieth not, and the fire is not quenched,*" Matt. xviii. 8, 9; Mark ix. 43 to 48. The rich man in hell said to Abraham, "*I am tormented in this flame,*" Luke xvi. 24. In these and in many other passages, by *fire* is meant the lust which springs from self-love and the love of the world; and by the *smoke* thence issuing is meant the false derived from evil.

571. Since infernal fire denotes the lust of doing evils, which originate in the love of self and the love of the world, and since that lust prevails in all the inhabitants of hell, as was shown in the preceding chapter; therefore when the hells are opened, there is seen as it were a volume of fire and smoke, like that which arises from burning houses. The dense fiery appearance exhales from the hells where self-love predominates, and the flaming appearance from those in which the love of the world prevails; but when the hells are closed, there is no fiery appearance, but instead of it a dark mass of condensed smoke; nevertheless the fire still rages within, and is perceptible by the heat which exhales from it. That heat is like the heat of burnt ruins after a fire, and in some places like that of a heated furnace, while in others it is like the moist heat of a hot bath; and when it flows into man, it excites lusts. In evil men it inspires hatred and revenge, and in the sick insanities. Such fire, or such heat, exists in all who cherish the love of self and the love of the world; because their spirits are in bondage to the hells in which those loves predominate, and are thus in communion with them, even while they live in the body. It is however to be observed that the inhabitants of hell do not actually live in fire, but that the fire is an appearance; for they feel no burning, but only a warmth like that which they formerly experienced in the world. The appearance of fire arises from correspondence, for love corresponds to fire, and all things which appear in the spiritual world are correspondences.

572. The fire of hell, or infernal heat, is turned into intense cold whenever the heat of heaven flows into it; and then the infernals shiver like men seized with a cold fever, and feel inwardly tormented. This arises from their entire opposition to the Divine Being, for the heat of heaven, which is Divine Love, extinguishes the heat of hell, which is self-love, and thus quenches the fire of their life; and hence come excessive cold and shivering, and torment. Thick darkness follows, and thence infatuation and blindness; but these states are never experienced except when it is necessary to quell the excessive outrages of infernal license.

573. Since infernal fire denotes every lust to do evil which flows from the love of self, therefore also it denotes the torment of hell; for the lust derived from that love inflames the selfish with desire to injure all who do not honour, venerate, and wor-

ship them; and in proportion to their anger, and to the hatred and revenge proceeding from it, is their lust of exercising cruelty towards them. When that lust prevails in every member of a society which is restrained by no external bonds such as the fear of the law, and of the loss of reputation, honour, gain, or life, every one, under the impulse of his own evil, attacks his fellows, and subjugates them to his will as far as he is able; and takes delight in acts of cruelty towards those who do not submit. Delight in cruelty is so intimately conjoined with the love of dominion, that they are of equal intensity wherever they exist; for the delight of doing injuries is inherent in enmity, envy, hatred, and revenge, which are evils of that love. All the hells are societies of this kind, and therefore every infernal spirit cherishes hatred in his heart against every other; and from that hatred torments them with savage cruelties, as far as he has the power. These cruelties, and the torment which they cause, are also understood by *hell-fire*, for they are the effects of infernal lusts.

574. It was shown in n. 548, that evil spirits cast themselves into hell of their own accord, although such torments exist there; and it may now be expedient to say briefly how this comes to pass. There exhales from every hell a sphere of the peculiar lusts which distinguish its inhabitants, and when that sphere is perceived by any one who is in similar lust, his heart is affected, and he is filled with delight; for lust and its delight make a one, because whatever a man lusts after is delightful to him. Hence therefore the spirit turns himself towards the hell from which the sphere proceeds, and desires to go thither from the heartfelt delight with which it inspires him; for he is not aware as yet of its torments; but even they who know of their existence are still urged by the same desire, because no one in the spiritual world can resist his own lust; for lust arises from love, and love proceeds from the will, and the will belongs to man's very nature, and every one there acts from his nature. When, therefore, a spirit of his own accord, or from his own freedom, directs his course to his own hell, and enters it, he is received at first in a friendly manner, and is led to believe that he is among friends; but this only continues for a few hours, during which he is examined as to the quality of his cunning, and thence as to the quality of his power. When this exploration is effected, his new friends begin to infest him by various means, and with increasing severity and vehemence. This is done by introducing him more inwardly and more deeply into hell; for spirits are more malignant in proportion as the hell which they inhabit is inward and deep. After the first infestations they afflict him with cruel punishments, until he is reduced to a state of slavery; but rebellious commotions are of continual occurrence there, because every one desires to be the greatest, and burns with hatred against others, and hence arise new outrages, which change the scene; for they who were made slaves are taken out of their thraldom, that they may assist some new devil to subjugate the rest; while they who do not submit and

yield implicit obedience to the tyrant, are again tormented in various ways, and these alternations go on continually. Such are the torments of hell, which are called hell-fire.

575. *Gnashing of teeth* is the continual dispute and combat of falsities, and therefore of those who are principled in falsities, conjoined with contempt of others, enmity, mockery, ridicule, and blasphemy. These evils burst forth also into various kinds of butchery, for every one fights in favour of his own false principle, and calls it truth; and when these disputes and combats are heard out of the hells, they sound like the gnashing of teeth, and are really turned into gnashing of teeth when truths from heaven flow-in thither. All those who acknowledge nature and deny a Divine Being are in those hells, and they who have confirmed themselves in that acknowledgment and denial are in the deepest. Most of them are sensual-corporeal spirits, or such as believe nothing but what they see with their eyes and touch with their hands; because they are incapable of receiving any light from heaven, and consequently of seeing anything inwardly in themselves. Hence all the fallacies of the senses are truths to them, and they dispute under their influence; and this is the reason why their disputations sound like gnashing of teeth; for all falsities in the spiritual world are grating, and the teeth correspond to the ultimate things of nature, and also to the ultimate things of man, which are corporeal-sensual. That there is gnashing of teeth in hell is declared in Matt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28.

OF THE PROFOUND WICKEDNESS AND DIREFUL ARTS OF INFERNAL SPIRITS.

576. The superior excellence of spirits in comparison with men, may be seen and comprehended by every one who thinks inwardly, and knows anything of the operations of his own mind; for man can weigh, and reason out, and form conclusions upon more subjects in a minute, than he can express in writing or speech in half-an-hour; and from this instance it is evident how far man excels himself when he is in his spirit, and consequently when he becomes a spirit; for it is the spirit which thinks and the body is the instrument by which the spirit expresses its thoughts in speech or writing. Hence it is that the man who becomes an angel after death, possesses ineffable intelligence and wisdom as compared with that which he possessed during his life in the world; for when he lived in the world, his spirit was bound to the body, and, by the body, was in the natural world; in consequence of which his spiritual thoughts flowed into natural ideas, which are comparatively common, gross, and obscure, and therefore incapable of receiving the innumerable things of spiritual thought. Natural ideas also shroud spiritual thoughts in dense shadows arising from the cares of the world; but these cease when the spirit is released from the body, and enters its

spiritual state, by passing out of the natural world into its proper sphere of existence, the spiritual world; for its state of thought and affection is then far more excellent than before, as may be evident from what has just been said; and hence it is that angelic thought extends to things ineffable and inexpressible, and which cannot possibly enter into the natural thoughts of man; although every angel was born a man, and lived as a man, and seemed to himself to be no wiser than other men.

577. In proportion as the wisdom and intelligence of angels is exalted and ineffable, the wickedness and cunning of infernal spirits is enormous and intense; because when the spirit of man is released from the body it is in its own good or its own evil: an angelic spirit is in his own good, and an infernal spirit in his own evil; for every spirit is his own good or his own evil, because he is his own love, as we have frequently said before; and therefore since angelic spirits think, will, speak and act from their own good, so do infernal spirits from their own evil; but to think, will, speak, and act from their own evil, is to do so from everything which is contained in that evil. It was otherwise when they lived in the body, for then the evil of the spirit was restrained by the fear of the law, and by a regard for gain, honour, and reputation. These restraints bind every man, and prevent the evil of his spirit from bursting forth in its true form. Besides, the evil man's spirit is wrapped up and veiled in external probity, sincerity, and justice; and in the affection of truth and goodness, of which he makes a pretence for the sake of the world. Under these outward semblances evil lies so concealed and obscure, that man is scarcely himself aware of the deep wickedness and cunning of his spirit; nor that in himself he is such a devil as he becomes after death, when his spirit comes into itself and into its own nature. Such wickedness then manifests itself as exceeds all belief; for thousands of evils burst forth from the ruling evil, and amongst them are some which cannot be described by the words of any language. It has been granted me to know their quality by copious experience, and also to perceive it; for the Lord has permitted me to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body, and therefore I can testify that their wickedness is so great, that not a thousandth part of it can possibly be described; and also that unless man were protected by the Lord, it would be impossible for him to escape from hell; for angels from heaven and spirits from hell attend on every man—as we showed above, n. 292, 293—and the Lord cannot protect man, unless he acknowledges a Divine Being, and lives a life of faith and charity; because if he does not live such a life grounded in that acknowledgment, he averts himself from the Lord, and turns towards the infernals, and thus his spirit becomes tainted with their wickedness. Nevertheless man is continually withdrawn by the Lord from the evils which he applies, and as it were attracts to himself, from association with those spirits; for if he is not withdrawn by inward bonds, which are the bonds of conscience, which man does not receive if he denies a Divine Being, still he

is restrained by external bonds, which, as we have just said, are the fear of the law and its penalties, and of the loss of gain, honour, and reputation. Such a man may indeed be withdrawn from evils by the delights of his love, and by the fear of losing them, but he cannot be thus brought into spiritual good; for when he is drawn towards them he meditates cunning and deceitful artifices, and puts on the appearance of goodness, sincerity, and justice, with a view to persuade others to think well of him, and thus to deceive them. This cunning adds itself to the evil of his spirit, and forms that evil, and imbues it with a quality like its own.

578. Of all spirits, those are the worst who were in evils from the love of self, and whose actions sprang from inward deceit; for deceit enters more thoroughly into the thoughts and intentions than any other evil, and infects them with poison, and thus destroys all the spiritual life of man: most of these dwell in the hells at the back, and are called *genii*. It is their peculiar delight to render themselves invisible, and to flutter about others like phantoms, secretly infusing evils, which they scatter round them as vipers scatter poison. These are more direfully tormented than the rest; while they who are not deceitful, and who were not devoured by malignant craftiness, and yet were in evils derived from the love of self, are also in hells at the back, but their hells are less deep. On the other hand, they who are in evils derived from the love of the world are in the hells in front, and are called *spirits*. These are not in such evils, that is, they do not cherish such hatreds and revenges, as spirits who are in evils from the love of self; and therefore they are less cunning and malicious, and dwell in milder hells.

579. The peculiar quality of the wickedness of those who are called *genii* has been revealed to me experimentally. *Genii* do not flow into the thoughts and operate upon them, but into the affections, which they perceive, and smell out, as dogs scent their game in a forest. When they perceive good affections in any one, they turn them instantly into evil, drawing and bending them in a wonderful manner by means of his delights, and this so clandestinely, and with such malignant art, that he is not conscious of it; for they use the most dexterous caution to prevent anything from entering the thought, because that would betray them: they are seated with man beneath the hinder part of the head. These *genii* were men who deceitfully captivated the minds of others, by drawing and persuading them through the delights of their affections or lusts; but such spirits are driven by the Lord from every man of whose reformation there is any hope; because their power is such that they are able not only to destroy man's conscience, but also to call forth his hereditary evils, which otherwise remain concealed. It is therefore provided by the Lord that the hells of the *genii* should be entirely closed, to prevent man from being drawn into those evils; and when any man, who is of such a character, comes into the other life, he is instantly cast into their hell. When these *genii* are inspected as to their deceit and cunning, they appear like vipers.

580. The profound wickedness of infernal spirits is manifest from their direful arts, which are so numerous that only to enumerate them would fill a volume, and to describe them would require many volumes; but these arts are almost unknown in the world. *One kind* relates to the abuse of correspondences; *a second*, to abuses of the ultimates of Divine Order; *a third*, to the communication and influx of thoughts and affections, by conversion, or turning towards the subject whom they infest; by fixing the sight upon him; by operations through other spirits at a distance from themselves, and by others sent from themselves: *a fourth* relates to operations by phantasies; *a fifth* to emissions of thought and affection out of themselves, by which they become present in a different place from that in which they are bodily present; and *a sixth*, to pretences, persuasions, and lies. When the spirit of a wicked man is released from the body, it practises these arts spontaneously; because they are inherent in the very nature of evil, and thus the infernals torment one another in the hells; but since the arts alluded to are all unknown in the world, except those which consist of pretences, persuasions, and lies, I shall not describe them particularly, because they would not be comprehended, and because they are so direful.

581. The Lord permits torments in hell, because evils cannot otherwise be restrained and subdued there; for the only means of restraining and subduing them, and thus of keeping the infernal crew in bonds, is the fear of punishment. There is no other means; for without the fear of punishment and torment, evil would burst forth into madness, and the whole universe would be dispersed, as a kingdom on earth would be in which there were no law and no punishment.

THE APPEARANCE, SITUATION, AND PLURALITY OF THE HELLS.

582. THE objects which are visible in the spiritual world, where spirits and angels dwell, are so like those which exist in the natural world which men inhabit, that there is no apparent difference. There are plains, and mountains, and hills, and rocks, and valleys, and waters, and many other things which are seen on earth; but still they all derive their existence from a spiritual origin, and are therefore visible to spirits and angels only, and not to men, because men are in the natural world; for the spiritual see things which are from a spiritual origin, and the natural those which are from a natural origin. For this reason man cannot possibly see the objects which are in the spiritual world until he becomes a spirit after death, without it is granted him to be in the spirit; nor can an angel or a spirit see anything in the natural world, unless he is present with a man who is permitted to converse with spirits and angels; for the eyes of man are adapted to receive the light of the natural world, and the eyes of angels and spirits are adapted to receive the light of the spiritual world, and yet the eyes of both are apparently alike.

That such is the nature of the spiritual world cannot be comprehended by the natural man, and least of all by the sensual man, who believes nothing but what he sees with his bodily eyes, and touches with his bodily hands; for the sensual impressions of sight and touch being the sole foundation of his faith, he thinks from those impressions, and therefore his thought is material, and not spiritual. The resemblance between the natural world and the spiritual causes the recently deceased to be uncertain whether they are not still in the world where they were born, and from which they have departed; and therefore they call death only a translation from one world to another which is like it. That there is such a resemblance between the two worlds, may be seen above, in the chapter on Representatives and Appearances in Heaven, n. 170 to 176.

583. The heavens are in the more elevated places of the spiritual world; the world of spirits is in the lower parts, and beneath both are the hells. The heavens are not visible to the spirits who are in the world of spirits, except when their interior sight is opened, although they sometimes appear as mists or as white clouds; because the angels of heaven are in an inward state of intelligence and wisdom, and thus above the sight of those who are in the world of spirits; but the spirits, who are in the plains and valleys, see each other, until they are separated by being let into their interiors; for then the evil can no longer see the good, although the good can see the evil; but the good turn themselves away from the evil, and consequently become invisible. The hells are not visible from the world of spirits, because they are closed; but the entrances, which are called the gates of hell, are visible when they are opened to let in wicked spirits. All the gates of hell open from the world of spirits, and none from heaven.

584. The hells are everywhere under the mountains, hills, rocks, plains, and valleys, of the world of spirits. The openings or gates of the hells, which are under the mountains, hills, and rocks, appear like holes and fissures of rocks; some stretched out wide and large, some strait and narrow, and many of them rugged. They all appear dark and dusky when looked into; but the infernal spirits, who are in them, are in a sort of light resembling that of burning charcoal, which their eyes are adapted to receive; because while they lived in the world they were in thick darkness as to divine truths, in consequence of denying them, and apparently in light as to falsities, in consequence of affirming them. Hence the sight of the eyes of their spirits acquired a formation corresponding to that light, and therefore the light of heaven is thick darkness to them, so that when they come out of their dens they can see nothing. These circumstances prove clearly that man enters the light of heaven in proportion as he acknowledges a Divine Being, and confirms in himself the truths and goods of heaven and the church; and that he enters the thick darkness of hell in proportion as he denies a Divine Being, and confirms himself in those things which are contrary to the goods and truths of heaven and the church.

585. The openings or gates of the hells, which are beneath the plains and valleys, are of various forms. Some are like those which are beneath the mountains, hills, and rocks. Others are like dens and caverns. Others like great chasms and whirlpools. Others like bogs, and others like stagnant pools of waters; but all are covered over, and are not opened except when evil spirits from the world of spirits are cast in; and then an exhalation issues from them either like fire and smoke, similar to that which appears in the air from buildings on fire; or like flame without smoke; or like the soot which comes from a chimney on fire; or like a mist and thick cloud. I have heard that the infernal spirits themselves neither see nor feel these things, because when they are in them they are as in their own atmosphere, and thus in the delight of their life; but that such appearances correspond to the evils and falsities in which they are principled, fire corresponding to hatred and revenge; smoke and soot to the falsities thence derived; flame to the evils of self-love, and mists and thick clouds to the falsities which spring from those evils.

586. I have been permitted to look into the hells, and to see what kind of places they are within; for when the Lord pleases, the sight of a spirit or angel, who is above, penetrates their depths, and explores everything they contain, notwithstanding their coverings; and in this manner I was permitted to look into them. Some hells appear like caverns and dens in rocks tending inwards, and afterwards obliquely or perpendicularly downwards; and others like coverts and dens, such as wild beasts inhabit in forests. Some again are like vaulted caverns and hidden chambers such as are seen in mines, with caves tending towards the lower regions; and most of them are threefold, the upper parts appearing quite dark, because they are inhabited by spirits who are in falsities of evil; but the lower parts appear fiery, because they are inhabited by spirits who are in evils themselves; for thick darkness corresponds to the falsities of evil, and fire to evils themselves. They who have acted inwardly from evil are in the deeper hells, and those who have acted outwardly from evil, that is, from the falsities of evil, are in the less deep. In some hells there appear as it were the ruins of houses and cities after a general conflagration, and the infernal spirits dwell in those ruins and conceal themselves there. In the milder hells there appear as it were rude cottages, which are in some cases contiguous, and resemble the lanes and streets of a city. Within the houses infernal spirits are engaged in continual quarrels, enmities, blows, and butcherings, while the streets and lanes are full of robberies and depredations. In some hells there are mere brothels, of most disgusting appearance, filled with all kinds of filth. There are also thick forests, in which infernal spirits prowl about like wild beasts, and hide themselves in subterranean dens when pursued by others: deserts, where all is sterile and sandy, with here and there shaggy rocks containing caverns; and in other places there are huts. Spirits who have suffered the extremity of punishment are cast out from the hells into these deserts, especially those who when in the world had been more cunning

than others in planning and contriving artifices and deceit. Their last state is such a life.

587. The precise situation of the hells cannot be known by any one, not even by the angels in heaven; for this knowledge belongs to the Lord alone—but the general position of the hells is known from the quarters in which they are situated; for the hells, like the heavens, are distinctly arranged according to quarters, and the quarters in the spiritual world are determined according to loves. All the quarters in heaven begin from the Lord as a Sun, and consequently from the east; and since the hells are opposite to the heavens, their quarters begin from the west, which is the opposite—see the chapter on the four quarters in heaven, n. 111 to 153—and therefore the hells in the western quarter are the worst and most horrible of all. They grow worse and their horrors increase in proportion as they are more remote from the east. These hells are inhabited by spirits who, when in the world, were principled in the love of self, and from thence cherished contempt of others, enmity against all who did not favour them, and consequently hatred and revenge against those who did not venerate and worship them. In the most remote hells in this quarter are they who were of the Roman Catholic religion, as it is called, and desire to be worshipped as gods; and who therefore burned with hatred and revenge against all who did not acknowledge their power over the souls of men, and over heaven. They still cherish in hell the disposition which distinguished them on earth, and are full of hatred and revenge against those who oppose them. Their greatest delight is in acts of cruelty; but this delight is turned against themselves in the other life; for in their hells, of which the western quarter is full, every one rages against every other who will not acknowledge his divine power: but this subject will be treated more fully in a small work ON THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON. The manner in which the hells in that quarter are arranged cannot be known, except that the most direful are at the sides which border on the northern quarter, while the less direful are towards the south. Thus the direfulness of the hells gradually diminishes from the north to the south, and also towards the east, which is inhabited by spirits who are haughty, and deny the existence of a Divine Being, but still are not full of such hatred, revenge, and deceit, as they who are in the deeper regions of the western quarter. There are no hells in the eastern quarter at this day, those which were there having been translated to the front of the western quarter. There are many hells in the northern and southern quarters, and they are inhabited by spirits who, when they lived on earth, were principled in the love of the world, and thence in various kinds of evils, such as enmity, hostility, theft, robbery, cunning, avarice, and unmercifulness: the worst are in the northern quarter, and the milder in the southern. They are more direful as they approach the west, and as they are more remote from the south, and less direful as they approach the east and the south. Behind the hells in the western quarter there are dark forests, in which malignant spirits prowl

about like wild beasts, and there are similar forests also behind the hells in the northern quarter; but behind those in the southern quarter are the deserts before mentioned. Thus far respecting the situation of the hells.

588. We now come to treat of the number of the hells, which is equal to that of the angelic societies in heaven; because every heavenly society has its opposite in some infernal society to which it corresponds. That the heavenly societies are innumerable, and that all are distinguished according to the goodness arising from love, charity, and faith, was shown in the chapter concerning the societies of which heaven consists, n. 41 to 50; and in that on the immensity of heaven, n. 415 to 420. The infernal societies are therefore arranged in a manner analogous to the societies of heaven; but they are distinguished according to the evils which are opposite to the goods of love, of charity, and of faith. Every evil, like every good, includes infinite varieties; but this cannot be easily conceived by those who have only a simple idea concerning every evil, as, for example, concerning contempt, enmity, hatred, revenge, deceit, and other evils of a like nature. Be it known, however, that every one of those evils contains so many specific differences, and every one of these so many other specific or particular differences, that a volume would not suffice to enumerate them all. The hells are arranged so distinctly according to the differences of every evil, that nothing more orderly and distinct can be conceived. From this also it is evident that they are innumerable, and that they are near to one another, or remote, according to the differences of their evils, general, specific, and particular. There are also hells beneath hells: some communicate by passages, and more by exhalations; but all communications are regulated according to the affinities between one genus or species of evil and the others. That the number of the hells is very great, has been proved to me by the consideration that there are hells under every mountain, hill, and rock, and also under every plain and valley in the spiritual world; and that they extend beneath them in length, breadth, and depth. In a word, the whole heaven, and the whole world of spirits, are as it were excavated, and a continuous hell stretches beneath them. Thus far concerning the plurality of the hells.

THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

589. Without there is an equilibrium between all things, nothing can exist, because there is neither action nor reaction without it; for equilibrium is the balance of two forces, of which one acts, and the other reacts. There is an equilibrium in all things belonging to the natural world, and also in every particular thing. In a general point of view, the atmospheres are in equilibrium, and in them inferior things react and resist in proportion as superior ones act and are incumbent. In the natural

world, also, there is an equilibrium between heat and cold, light and shade, dryness and moisture; for the middle temperature is their equilibrium. There is also an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal; for without an equilibrium in those kingdoms nothing can exist or subsist, because there is a kind of universal effort towards action on the one part and reaction on the other. All existence, that is, every effect, is produced in equilibrium, and it is produced by one force acting, and another being acted upon; or by one force flowing in by action, and another receiving the influx and yielding in agreement with it. In the natural world, that which acts and that which reacts are called *force*, and also *endeavour* or *effort;* but in the spiritual world that which acts and that which reacts are called *life* and *will.* Life in that world is a living force, and will is a living endeavour or effort, and their equilibrium is called freedom. Spiritual equilibrium, therefore, or freedom, exists and subsists by good acting on one part, and evil reacting on the other part, or by evil acting on one part and good reacting on the other part. The equilibrium in which good acts and evil reacts belongs to the good, and the equilibrium in which evil acts and good reacts belongs to the evil. Spiritual equilibrium is the balance of good and evil, because the whole life of man has reference to good and evil, his will being the receptacle of both. There is also an equilibrium between the true and the false, which depends upon the equilibrium between good and evil, and is like the equilibrium between light and shade, which operates upon the subjects of the vegetable kingdom in proportion as heat or cold is in the light and shade; for light and shade of themselves produce no operation, but heat is made productive by means of them, as is demonstrable from the similarity between the light and shade of winter and of spring. The comparison between truth and falsehood and light and shade is grounded in correspondence; for truth corresponds to light, falsehood to shade, and heat to the good arising from love. Spiritual light indeed is truth, spiritual shade is falsehood, and spiritual heat is the good arising from love; but this subject is discussed at length in the chapter on the light and heat of heaven, n. 126 to 140.

590. There is a perpetual equilibrium between heaven and hell, because a constant endeavour to do evil exhales and ascends from hell, and a constant endeavour to do good exhales and descends from heaven, and the world of spirits is in equilibrium between them. That the world of spirits is in the midst between heaven and hell, may be seen above, n. 421 to 431. The world of spirits is in equilibrium, because every man enters that world immediately after death, and is kept there in a state similar to that in which he was in the natural world; but this would not be possible unless the most exact equilibrium prevailed there; for the quality of all spirits is ascertained by their being placed in a state of liberty like that in which they lived during their abode in the world; and spiritual equilibrium in both men and spirits is liberty, as was said just above, n. 589. The quality of

every one's freedom is known to the angels in heaven by the communication of his affections and thoughts; and it is visible to angelic spirits by the ways in which he walks; for good spirits walk in ways which tend towards heaven, but evil spirits walk in ways which tend towards hell. Such ways are actually seen in the spiritual world, and therefore "*ways*," in the Word, signify truths which lead to good, and, in the opposite sense, falsities which lead to evil. Hence also it is that *to go, to walk*, and *to journey*, when mentioned in the Word, signify progressions of life. It has often been granted to me to see these ways, and to observe spirits going and walking in them freely according to their affections and the thoughts derived from them.

591. Evil continually exhales and ascends from hell, and good continually exhales and descends from heaven, because a spiritual sphere encompasses every one, and that sphere flows forth from the life of his affections and thoughts; and since such a sphere of life flows forth from every one, therefore also it flows forth from every heavenly society, and from every infernal society, and consequently from all those societies together, that is, from the universal heaven and the universal hell. Good flows forth from heaven, because all the inhabitants of heaven are in good; and evil flows forth from hell, because all the inhabitants of hell are in evil. The good which flows from heaven is all from the Lord, for the angels, in heaven, are withheld from their *proprium*, and kept in the *proprium* of the Lord, which is Good Itself, while the spirits, who are in the hells, are all in their own *proprium;* but the *proprium* of every one is nothing but evil, and since it is nothing but evil, therefore it is hell. Hence it is evident that the equilibrium in which angels are held in heaven, and spirits in hell, is not like that which exists in the world of spirits; for the equilibrium of angels in heaven is the measure in which they were willing to be in good while they were in the world, or the measure of good in which they actually lived, and thus also the measure in which they held evil in aversion; but the equilibrium of spirits in hell is the measure in which they were willing to be in evil, or the measure of evil in which they actually lived in the world, and thus also the measure in which their hearts and minds were opposed to good.

592. There could be no equilibrium unless the Lord ruled both the heavens and the hells, and if there were no equilibrium, neither heaven nor hell could exist; for everything in the universe, whether in the natural or the spiritual world, subsists by equilibrium. Every rational man may be convinced of this, because if there was a preponderance on one part, and no resistance on the other, both must perish. The spiritual world must perish therefore if good did not react against evil, and continually restrain its insurrections; and unless the Divine Being alone effected this restraint, both heaven and hell would be destroyed, and the whole human race with them. I say, "unless the Divine Being alone effected this restraint," because the *proprium* of every one, whether angel, spirit, or man, is nothing but evil—see above, n. 591; and therefore no angels or spirits can

possibly resist the evils which continually exhale from the hells, because from their *proprium* they have themselves a continual tendency towards hell, and therefore it is evident that unless the Lord alone ruled both the heavens and the hells, no one could be saved. Besides, all the hells act as one force, because evils in the hells are connected, like goods in the heavens; and the Divine Principle, which proceeds from the Lord, is alone able to resist all the hells in their united action against heaven, and against all who are in heaven; for the hells are innumerable.

593. The equilibrium between the heavens and the hells is diminished or increased according to the number of spirits who enter them, which amounts to many thousands a-day; but to know and perceive which way the balance inclines, and so regulate and equalize it with perfect exactness, is not in the power of any angel, but of the Lord alone; for the Divine Principle which proceeds from the Lord is omnipresent, and observes, in every direction, if there be the slightest preponderance; whereas an angel only sees what is near to him, and has no perception in himself of what is passing even in his own society.

594 The manner in which all things are arranged in the heavens and in the hells, so that all the inhabitants, both collectively and individually, may be preserved in equilibrium, will be demonstrated in some measure by referring to what we have stated before concerning the heavens and the hells; namely, that all the societies of heaven are arranged most distinctly according to the genera and species of the goodness which they possess, and all the societies of hell according to the genera and species of the evils which distinguish them; that beneath every society of heaven there is a corresponding society of hell which is its opposite; and that from their opposite correspondence equilibrium results: that it is continually provided by the Lord that no infernal society shall prevail over the heavenly society which is opposed to it, and that if it begin to prevail, restraints of various kinds shall reduce it to a just measure of equilibrium. These restraints are numerous, but we will name only a few. Some of them have reference to a stronger presence of the Lord. Some to the closer communication and conjunction of one society or of several societies with others. Some to the ejection of superfluous infernal spirits into wildernesses. Others to the translation of some of those spirits from one hell to another. Some to the arrangement of those who are in the hells, which is effected by various means. Some to the concealing of certain hells under denser and grosser coverings, and also to the letting of them down to greater depths; not to mention other means, including those which are provided in the heavens which are over those hells. These facts are adduced, in order that it may in some measure be perceived, that the Lord alone provides that there shall be an equilibrium of good and evil everywhere, and therefore between heaven and hell; because the safety of all in heaven and earth is founded on that equilibrium.

595. The hells are continually assaulting heaven and endeavouring to destroy it, but the Lord continually protects it, by

withholding the angels from the evils which proceed from their *proprium*, and by holding them in the good which proceeds from Himself. It has been frequently granted me to perceive the sphere which flows from the hells, and which is nothing but a sphere of efforts to destroy the Divine Principle of the Lord, and consequently heaven; and I have also sometimes perceived the ebullitions of certain hells, which were efforts to emerge and to destroy. On the other hand, the heavens never assault the hells, for the Divine sphere which proceeds from the Lord is a perpetual endeavour to save all; and since they who are in hell cannot be saved, because they are all in evil and opposed to the Divine Principle of the Lord, therefore their outrages are subdued, and their cruelties restrained as far as possible, in order to prevent them from breaking out beyond measure one against another. This also is effected by innumerable mediums of Divine Power.

596. The heavens are distinguished into two kingdoms, the celestial kingdom and the spiritual kingdom—concerning which see above, n. 20 to 28—and there are two kingdoms also in the hells, one of which is opposed to the celestial kingdom, and the other to the spiritual kingdom. The infernal kingdom, which is opposite to the celestial, is in the west, and its inhabitants are called *genii;* but that which is opposite to the spiritual kingdom is in the north and south, and its inhabitants are called *spirits.* All who are in the celestial kingdom are in love to the Lord, but all who are in the hells opposite to that kingdom are in the love of self; and all who are in the spiritual kingdom are in love towards the neighbour, but all who are in the hells opposite to that kingdom are in the love of the world. Hence it is evident, that love to the Lord is the opposite of self-love; and love towards the neighbour is the opposite of the love of the world. It is continually provided by the Lord, that no efflux from the hells opposite to His celestial kingdom shall be directed towards the angels of the spiritual kingdom, because if this were permitted, the spiritual kingdom would perish, for the reason assigned above, n. 578, 579. These are the two general equilibriums, which are constantly preserved by the Lord.

MAN IS IN FREEDOM BY VIRTUE OF THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

597. The equilibrium between heaven and hell was treated of in the preceding chapter, and it was shown that it is an equilibrium between the good which proceeds from heaven and the evil which proceeds from hell; and that consequently it is a spiritual equilibrium, which in its essence is freedom. Spiritual equilibrium is freedom in its essence, because it is the equilibrium between good and evil, and also between truth and falsehood, which are spiritual things; and therefore the power of willing either good or evil, and of thinking either truth or falsity, and

of choosing the one in preference to the other, is the freedom of which we now speak; and this freedom is given to every man by the Lord, nor is it ever taken away from him. By virtue of its origin this freedom is not man's own, but the Lord's, because it is from the Lord; but still it is given to man together with life *as his own*, in order that he may be reformed and saved; for without liberty there can be neither reformation nor salvation. Every one may see from the exercise of his reason, that man is at liberty to think ill or well, sincerely or insincerely, justly or unjustly; and also that he is free to speak and act well, sincerely, and justly, but is withheld from speaking and acting ill, insincerely, and unjustly, by reason of spiritual, moral, and civil laws, which keep his external man in bonds. Hence it is evident that the spirit of man, which is that which thinks and wills, is in freedom; but that the external of man, which is that which speaks and acts, is not in freedom, unless it is in agreement with those laws.

598. Man cannot be reformed unless he is free, because he is born into evils of all kinds, which must be removed before he can be saved; but they cannot be removed unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length holds them in aversion. Then for the first time they are removed; but this cannot be effected unless man is in good as well as in evil, for he is capable of seeing evils from good, but he cannot see goods from evil. The spiritual goods which man is capable of thinking, he learns from his infancy by reading the Word, and hearing sermons; and he learns moral and civil goods by living in the world. This is the primary reason why man ought to be in freedom. Another reason is, because man appropriates nothing to himself but what he does from the affection of love. Other things indeed may enter, but they penetrate no farther than the thought, and do not reach the will; but nothing becomes man's own which does not enter his will, for thought draws its materials from the memory, but all that is in the will springs from life. Nothing is free which does not proceed from the will, or, what is the same thing, from the affection which is founded on love; for whatever a man wills or loves, that he does freely; and therefore the freedom of man, and the affection which is founded on his love, or will, are one; and man is endowed with freedom in order that he may be capable of being affected by goodness and truth, or of loving them, and that thus they may become as his own. In a word, whatever does not enter into man in freedom, does not remain, because it does not belong to his love or will; and because that which does not belong to the love or will of man is not of his spirit; for the *essence* of the spirit of man is love or will. We use both terms, because what a man loves, he wills. These then are the reasons why man cannot be reformed unless he is in freedom.

599. In order that man may be in freedom, as a means of his reformation, he is conjoined as to his spirit with both heaven and hell; for spirits from hell and angels from heaven are attendant on every man; by means of spirits from hell he is in his own evil,

and by means of angels from heaven he is in the goodness which proceeds from the Lord, and thus in spiritual equilibrium, which is freedom. That angels from heaven and spirits from hell are joined to every man, was shown in the chapter on the conjunction of heaven with the human race, n. 291 to 302.

600. The conjunction of man with heaven and hell is not direct, but established through spirits who are in the world of spirits; for these spirits alone are joined to man, and none who are in hell itself or in heaven itself; but man is conjoined with hell by evil spirits who are in the world of spirits, and with heaven by good spirits there. The world of spirits is therefore in the midst between heaven and hell, and is the especial seat of their equilibrium. That the world of spirits is in the midst between heaven and hell, was shown in the chapter concerning that world, n. 421 to 431; and that it is the especial seat of equilibrium between heaven and hell, we have just stated in the preceding chapter, n. 589 to 596. The source of man's freedom is now, therefore, clearly evident.

601. A few words more concerning the spirits who are adjoined to man may be useful. An entire society may have communication with another society, or with any individual, wheresoever he may be, by means of a spirit sent forth from that society; and such a spirit is called "the subject of many." It is the same with regard to man's conjunction with societies in heaven, and with societies in hell, by spirits who are joined to him in the world of spirits.

602. Lastly, something shall be said concerning the innate impression which every man has from the influx of heaven within him, that he shall live after death. Some simple spirits of the lower sort, who had lived in the world in the goodness arising from faith, were reduced into a state similar to that in which they were when in the world, which may be done with any one by the Lord's permission, and it was then shown what idea they had entertained concerning the state of man after death. They said that some intelligent persons had asked them in the world what they thought about the state of their souls after their present life, and that they replied, they did not know what the soul was; that they were then asked what they believed would be their state after death, and that they said they believed that they should live as spirits; that they were next asked what they believed a spirit to be, and they replied, "A spirit is a man;" that when they were questioned how they knew this, they said they knew it because it was so; and that those intelligent persons wondered that the simple should have such a faith, when they themselves did not possess it. Hence it is evident that every man who is in conjunction with heaven has an inherent conviction that he is to live after death; and this inherent conviction is derived by influx from heaven, that is, through heaven from the Lord, by means of the spirits who are adjoined to man in the world of spirits, and it exists in those who have not extinguished freedom of thought by prejudices concerning the soul of man; for such men say that the soul is either pure thought, or

some animated principle, which they endeavour to trace in some particular part of the body; when yet *the soul* is nothing but the life of man, whereas *the spirit* is the man himself, and the terrestrial body, which he carries about in the world, is only an instrument, by which the spirit, or the man himself, is enabled to act in a manner suited to the constitution of the natural world.

603. What is said in this work concerning heaven, the world of spirits, and hell, will appear obscure to those who have no delight in the knowledge of spiritual truths, but clear to those who are in that delight, and especially to those who cherish an affection for truth for its own sake, that is, who love truth because it is truth; for whatever is loved enters with light into the ideas of the mind, and this is eminently the case when that which is loved is truth, because *all truth is in light*.

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